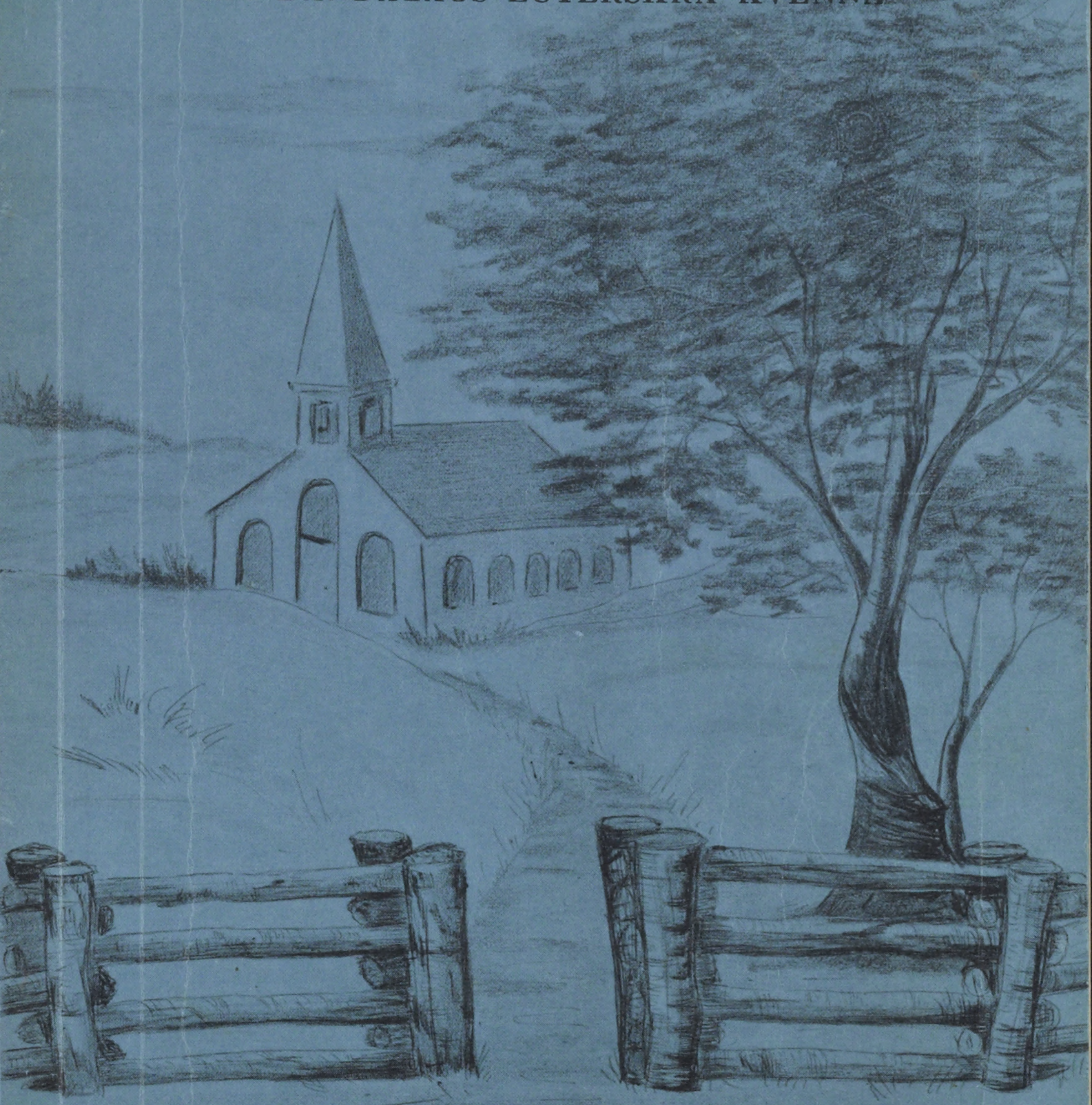
ÁRDÍS

ÁRSRIT BANDALAGS LÚTERSKRA KVENNA



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Year Book of The Lutheran Women's League of Manitoba

XXIX EDITION

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WINNIPEG — 1961

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Prayer



"In quietness and in confidence shall be your strength." Father, I ask Thee to take from me now all that does harass and annoy, all that has laid upon my heart burdens of anxiety and care.

I thank Thee for the stillness of this time of prayer — — — an oasis in a busy day when I can relax before Thee, lay my burdens down and hand over to Thee all my anxieties.

I open my heart to receive Thy blessing, knowing that in Thy presence the furrows will be swept from my mind and the fears from my soul, that I am at peace.

I thank Thee for the quietness without, for Thy quietness at the heart of the universe and for the quietness within.

In Thy peace I pray. AMEN

AN ADDRESS DELIVERED AT THE FUNERAL OF THE REV. SIGURDUR OLAFSSON March 24, 1961, at Selkirk Lutheran Church, by Rev. V. J. Eylands, President, Icelandic Synod.

"THANKS BE TO GOD WHO GIVETH US"



We have come here this afternoon, in order to give thanks, rather than to give expression to grief and lamentation. I believe this is in harmony with the life, the labors, the spirit and the desires of our late brother. He has stood in this pulpit and in numerous other pulpits and platforms among our people on occasions such as this giving a message of hope and confidence to families in their bereavement. We can do no less, and we can do no more for his family to-day. But it is always true of all of us, I suppose, that we are too selfish about death; we count our grief far more than we consider their relief. We forget that death means only life — Life with all joy, peace, rest and glory rife, the victory won and ended all the strife, and heaven no longer far away or strange." But to-day, we lift our heads and our hearts, and we thank God

1. FOR THE LIFE THAT HAS BEEN LIVED AMONG US. It was a purposeful life. At the outset, it did not seem to hold any special promise. While our friend was born in a most fertile and beautiful sector of Iceland, it appears that the family was large, their means limited, and he, being the oldest was required to start working early to augment family income. So, instead of attending school which was his heart's desire, he had to spend

many years at whatever labor on land or sea that was available. Coming to this country at the age of 19, he worked at various jobs, first here in Manitoba, and later on the Pacific coast. It was a hard steep road, but he never lost sight of his goal. The goal was attained when he graduated in theology and was subsequently ordained to the gospel ministry on February 14, 1915.

2. HIS WAS A CONSECRATED LIFE. His ordination took place at the First Lutheran Church, Winnipeg, on the First Sunday of Lent. He was reminded that the gospel ministry is something akin to walking through the Lenten Season, in that it required self-discipline, sacrifice, and much study and prayer, and that it offers very little material reward. Let it be said that most ministers of our day live in luxury and are highly paid, compared to our pioneer pastors. But he knew all of this in advance. In his autobiography, or vita, which, according to custom, was read at the time of his ordination, he says in the concluding paragraph "I HIDE MYSELF BEHIND MY LORD, trusting that he will lead and strengthen me and give me grace that I may be instrumental in leading some weary soul to Him,—then I shall have attained my goal." This was characteristic of him as a man and as a minister: modesty, humility, faithfulness, hope and love. All pretense and showmanship was an abomination to him. But he attained the goal he set himself on the day of his ordination, far beyond what he hoped for or ever knew. Only God knows how many weary souls he led to the mercy seat of God, to how many sick and sorrowful people he gave hope and courage, how many young people he led in the path of truth. But this we know that he was happy in his work, and that he enjoyed the distinction of becoming perhaps the best loved minister ever to work among our people on this continent. People found in him, not only a preacher on Sundays, and he was a good warm hearted preacher with a fervent evangelistic message, but they found in him a friend who had no greater desire in life than to bring them to Jesus Christ—a friend who was sympathetic with every human problem—a man who did not try to impose his will upon them, as if it were indisputably the will of God — a man who did not try to push them around, but would rather lead them gently — a friend who was utterly unselfish, and above all sincere in word and action. He

was indeed a man of strong conviction but having been knocked about a good deal in this old world, he understood people, better than many who have taken University courses in psychology and was always very tactful and considerate. He was above all, a man of peace and good will. His was indeed a consecrated life, richly blessed by God.

3. WE THANK GOD FOR THE SERVICES HE RENDERED AMONG US. His ministry was stretched over a period of 46 years, all of which were spent in the service of our Synod. The first years of his ministry he spent as a home missionary on the Pacific Coast, with a residence in Blaine, Wash. Serving the same field many years later, I found that he had left a deep impression on the community. The people still spoke of him fondly and in terms of deep-felt gratitude.

But the greater part of his ministry was rendered here in Manitoba, in the Arborg-Riverton Parish, in the Gimli Parish, and finally here in Selkirk, until his retirement. Apart from the parish ministry, he was very active in the larger work of the Synod. He served for many years as a member of its Executive Board. He was a member of the Board of Directors of Betel Old Folks at Gimli for 18 years, and was the chairman of the Board for 5 years. He was the Chaplain of the home for 12 years. He wrote innumerable articles of various kinds for the papers and periodicals of the Icelandic community and was for many years Editor of Sameiningin, the Synod's Icelandic publication. His last contribution to the Sameining appears in its current issue now being printed. It is an Easter meditation entitled "Dealth is Swallowed up in Victory". That is his last word to the readers of this paper and to his fellow-men. A very appropriate message, indeed, and so true. He loved his native tongue and the cultural heritage of his people, and he was at one time the secretary of the Icelandic National League. He will always be remembered by his fellow ministers in the Synod "as a beloved brother, a faithful minister and fellow servant in the Lord." (Col. 4:7)

4. WE THANK GOD FOR THE BEAUTIFUL MEMORIES WHICH HE LEAVES WITH US. He recognized the fact that his life had been richly blessed and he was very grateful. I believe

he considered his marriage on June 29th, 1922, to Ingibjorg Johanna Petursson, who survives him, his greatest temporal blessing. We all know how devoted they were to each other, and how he depended on her as his guardian, guide and his constant inspiration. Among his last conscious words were words of heartfelt thanks to her for her tender care of him in the days of his infirmity, for her abiding love and loyalty. He had been previously and happily married to Halldora Ingibjorg Hallson, who died young, during their ministry in Blaine, leaving him with three little girls, one of whom Evangeline Vigdis, died in 1931, at the age of 19; the other daughters are Freyja Eleanor, Mrs. E. C. Thomas, who resides in South Africa, and Josephine Sigridur, Mrs. Simonsen, in Winnipeg. Two sons of the second marriage, Karl Johann and Jon Olafur, are both present here to-day.

5. WE THANK GOD WHO GIVETH US THE VICTORY OVER DEATH AND THE GRAVE. As it began to dawn, last Tuesday morning, his soul was released from the infirmities of his frail body. He died into the dawn of a new day. This is symbolic of his message and his mission in life. He lived that he might bring his fellowmen into the dawn of a new life. He was always consistent unto the end, died into the dawn of Easter, into the daylight of eternal life. Thanks be to God who giveth us the victory.

Andi trúar, andi vonar,
andi Jesú Krists, Guðs sonar,
andi dýrrar elsku hans,
lát þú sannleiks ljósið bjarta,
lýsa skært í mínu hjarta,
fyll það krafti kærleikans.

Valdimar Briem

Bernskuminningar

HRUND SKÚLASON

Þegar ég var að íhuga um hvað ég ætti að skrifa, kom mér til hugar að minningar frá liðnum árum væru mörgum hugljúfar, þar sem þær máske væru til þess að rifja upp aðrar endurminningar liðins tíma. Því legg ég út á þá hálu braut að reyna að skemmta ykkur örlitla stund með endurminningum frá bernskuárum mínum.

„En hvers er að minnast?
Og hvað er það þá,
sem helzt skal í minningum geyma?
Nú allt er á fljúgandi ferð liðið hjá,
það flest allt er runnið í gleymskunnar sjá,
en miskunnsemd Guðs má ei gleyma."

Ég sé þann mikla sannleika, sem felst í þessum ljóðlínum Valdimars Briem, þó of sjaldan hafi maður hann í huga, og vilji telja sér trú um að hver sé sinnar gæfu smiður. En þess fleiri minningar sem koma fram í hugann, þess skýrara sé ég hvað mikið ég á forsjóninni upp að unna, og ég þakka af hjarta fyrir þá miskunn, sem mér var sýnd með því að gefa mér þær minningar, sem alltaf ljómar af, og vekja sumar í hjarta í hvert sinn og þær koma fram í hugann.

Mínar fyrstu minningar eru allar tengdar við Íslands. Ég er fædd á Akureyri og var þar til fimm ára aldurs. Aðeins standa þrjú smá atvik mér fyrir hugskotssjónum frá þeirri veru. Ég man eftir hvað gaman var að leika sér niður í fjöru við að tína fallegar skeljar og bobba, byggja svo hús sín á sandi og horfa hugfangin á hvítfreyðandi öldurnar bera þau út í hafið. Annað mjög hrífandi var að standa og storka öldum, er þær skullu við ströndina, með því að hlaupa burtu rétt í tíma, svo þær ekki næðu til að bleyta fæturna. Ekki tókst það nú alltaf. Annað atvik var leiksýning, er okkur var lofað að sjá. Leikfélag Akureyrar var að sýna sjónleik-

inn „Skjaldvör". Um hvað leikurinn var man ég ekki, en ég get enn þá séð í huganum eina senuna eins og hún var það kvöld. Leikhúsið var koldimmt, en leiksviðið sjálft í hálfrökkri. Innst á sviðinu var ljósabaugur, sem myndaði hálfhring og innan í hringnum sat undur fögur stúlka. Dimm björg voru til beggja hliða og köstuðu skugga á stúlkuna fögru. Allt í einu skall á öskrandi hríð, stormurinn hvein og ýlfraði og þyrlaði snjónum hátt upp í loftið, en út úr hríðinni og björgunum kom ófreskja mikil, var hún ferleg og svört með kafloðnar klær. Var þar komin skessan „Skjaldvör" til að nema brott konungsdótturina fögru. En þegar hún teygði út þessar kafloðnu klær og var rétt að hremma stúlkuna, var mér nóg boðið og fór að skæla og grúfði mig að mömmu og þorði aldrei að líta upp aftur og man því ekkert meira af leiknum. Býst ekki við að ég hafi verið tekin á sjónleik í bráð. Börnin okkar nú á dögum hljóta að vera miklu hugrakkari að geta horft kvöld eftir kvöld á öll þau morð og óþokka, sem borið er fram fyrir þau daglega á sjónvarpinu. Síðasta atvik, sem ég man eftir á Akureyri, var þegar við fórum öll ofan á myndastofu til að láta taka af okkur mynd áður en pabbi fór til Ameríku. Myndavélin var svört og ljót, og þegar myndasmiðurinn hvarf undir svörtu drusluna, minnti það mig einkennilega mikið á skessuna forðum, og eitt er víst, mér stökk ekki bros af vörum þó myndasmiðurinn glennti sig allan og gretti til að koma okkur til að hlæja.

Ekkert man ég eftir ferðalaginu norður í Aðaldal til Jakobs, bróður pabba, og ekkert sérstakt atvik frá árs veru okkar þar. Eru mínar næstu minningar tengdar við Einarsstaði, þar sem við dvöldum fimm síðustu árin heima.

Einarsstaðir voru vel í sveit settir og miðstöð alls fagnaðar. Það var kirkjujörð, en aldrei prestssetur. Kirkjugarðurinn og kirkjan voru örskammt frá bænum og girt í kring um þau. Var okkur bannað að leika okkur eða ærslast þar í kring og virðing sú, sem eldra fólkið sýndi kirkju og kirkjugarði, seiddist óafvitandi inn í hug okkar og við lærðum að skoða það sem heilaga jörð. Pósthús og sími sveitarinnar var einnig á Einarsstöðum og var því oft gestkvæmt. Þrjátíu manns voru þar til heimilis, er við vorum þar, og bjuggu þar allir í sátt og samlyndi. Við sex höfðum tvær litlar stofur uppi á lofti í gamla torfbænum. Ekki man ég eftir að kvartað

væri um þrengsli eða þetta væri ónóg, en áreiðanlega var þar lágt til lofts. Ég svaf fyrir ofan mömmu og man ég að ég mátti ekki spretta upp með gangi, því þá rak ég hausinn í súðina, en þetta voru nú bara smámunir. Það eina, sem ég man eftir að mér þótti leiðinlegt við húsakynnin, voru löngu, dimmu bæjargöngin, sem við urðum að fara eftir til að komast inn í baðstofu, sem var miðstöð alls fagnaðar. Aldrei held ég að maður hafi farið þær ferðir án þess að lesa yfir í huganum falleg vers og biðja Guð að forða sér frá öllum þeim draugum og púkum, sem leyndust í því helsvarta myrkri. Allra verst var að fara fram hjá geymsluhúsum, voru þær dyr oft opnar og héngu þar uppi reykt kjöt, læri, sperlar og hitt og annað, sem í hálfrökkrinu tók á sig myndir af allra handanna ófreskjum, sem enginn vissi nema gætu rétt út hrammana og gripið mann. Ekki fór maður þessar ferðir einsamall, ef mögulegt var að komast hjá því. Oftast nær gat ég dregið Freyr með mér í þessa glæfraför. Þó hann væri yngri og auðvitað ekki eins hugrakkur, var mikill styrkur af honum samt. Ekki vissi ég hvernig við framfleyttum lífinu, en aldrei vorum við svöng, og aldrei var okkur kalt, og ekki vissi ég eða skyldi fyrr en mörgum árum síðar hvað mamma hefir haft við að stríða, og hvað mikið hún hefir þurft á sig að leggja, svo okkur liði vel. Amma passaði okkur krakkana, en mamma vann á Einarsstöðum.

Heilsulítil var ég á þessum árum, lá oft svo vikum skipti í eitlabólgu. Þó ekki væri þetta mjög skemmtilegt, lærði ég þó fljótt að meta þau gæði, er þessu fylgdi, og var það að fá að vera með fullorðna fólkinu og fá að taka þátt í allra handanna undirbúningi og leynisamtökum, sem um hönd voru höfð, þegar verið var að búa undir fyrir jólin, álfadans og fleiri merkileg tækifæri og fá að heyra svo margt, sem fullorðna fólkið talaði um, og það var nú margt.

Mikið var lesið á Einarsstöðum, og þar sem mamma var vel fær í þeirri list, féll það á hennar hendur að lesa upphátt. Fólkið kepptist við vinnuna og mamma las og prjónaði. Ekki veit ég þann dag í dag, hvernig tólf krakkar, sem á heimilinu voru, fóru að því að sitja kyrr undir öllum þeim lestri. Mest man ég að lesið var eftir Jón Trausta, Guðmund Friðjónsson, Gunnar Gunnarsson, Einar Kvaran og Davíð frá Fagraskógi. Oft man ég eftir miklum stælum á milli fólks um rithöfunda þessa, og gátu sumir hreint

ekki séð eða skilið að persónur eins og þessir menn lýstu gætu verið til á Íslandi. En aðrir sögðust hafa þekkt svona manneskjur vel. Þó tók nú skarið af, þegar Guðmundur Friðjónsson skrifaði voða ljóta sögu, sem hét „Ólöf í Ási" og verið var að lesa þetta í mesta laumi, þegar saklaus börnin heyrðu ekki til. Þetta var áður en farið var að lesa Laxness. Eftir allar þessar umræður, var það mín heitasta þrá að verða svo læs að geta lesið þetta sjálf og veit ég að amma gamla hefir verið alveg hissa á dugnaði mínum um tíma við lesturinn, því það féll á hennar herðar að láta okkur lesa svona mikið á hverjum degi. Aldrei man ég eftir að við fengjum að lesa í öðru en Nýja testamentinu. Var það í ljótu brúnu bandi, en með fjarska góðu letri. Tilgangurinn var að um leið og við lærðum að lesa áttum við að fá svolítinn skilning í kristnum fræðum og verða föðurnum, sem var að verða prestur í Ameríku, ekki til skammar með fákunnáttu okkar í ritningunni. Ekki veit ég nú hvernig það tókst, en við lærðum að lesa og allar þær bækur, sem ég heyrði um talað, fékk ég að lesa þegar við komum til Lundar og gengum þar í lestrarfélagið.

Söngfólk var margt á Einarsstöðum og voru þar oft söngæfingar. Var það blandaður kór, sem söng þar undir stjórn Jóns Sigfússonar frá Halldórsstöðum. Var þetta ómetanleg skemmtun fyrir okkur og lærðum við öll lög og vísur, sem sungnar voru, og aldrei er hægt að meta að fullu þau áhrif, er þetta frjálsa, glaða og framsækjandi menningarheimili hafði á viðhorf okkar til lífsins.

Undirbúningur jóla var sá sami og tíðkaðist í allri sveitinni. Fyrstu merki að jólin væru verulgea í nánd var laufabrauðs tilbúningurinn. Og það var nú merkis- og sæludagur. Allir sem gátu voru við það starf. Þrjár eða fjórar stúlkur byrjuðu snemma morguns að hnoða og fletja út brauðið, sem svo varð að bíða þar til það var mátulega hart að skera út. Mismunandi mikla list sýndu menn við skurðinn og tók hann marga klukkutíma, því þó hendurnar væru margar, voru kökurnar líka margar. Var sjaldan búið að steikja fyrr en komið var langt fram á kvöld. Ekki var þetta álitin vinna heldur skemmtun, sem enginn vildi af missa.

Þegar laufabrauðgerðin var búin, byrjaði saumaskapurinn. Allir urðu að fá eitthvað nýtt, svo þeir klæddu ekki jólaköttinn. Vorum við lánsöm, að mamma var góð að sauma og amma að prjóna, svo aldrei lentum við í jólaköttinn. Ein jól urðu okkur sér-

staklega minnisstæð. Mamma var búin að segja okkur, að nú mættum við ekki búast við neinu þessi jól. Engum góðum bakstri eða nokkru nýju, því ekkert hefði frétzt frá pabba lengi og engir peningar hefðu komið, og hafi bréf og peningar farið í sjóinn. Vorum við nú búin að sætta okkur við, að ekkert yrði af fínum mat um jólin, en skömmu fyrir jól bar gest að garði. Var það frændi okkar sunnan úr Bárðardal. Kom hann að heimsækja mömmu og færði henni tuttugu og fimm krónur. Sagðist hann hafa orðið andvaka nóttina áður og það hefði sótt svo á hug sinn, að hún væri hjálpar þurfi, að hann fór á fætur snemma um morguninn til að færa henni þetta fyrir jólin. „En miskunnsemd Guðs má ei gleyma." Og urðu þessi jól okkur mjög minnisstæð. Margir muna sjálfsagt eftir jólunum heima. Þegar klukkan var sex á aðfangadagskvöld, sátu allir prúðbúnir til að ganga inn í helgidóminn, sem vanalega var stór stofa, hrein og fáguð, og á miðju gólfinu stóð lítið tré skreytt allavega lituðum og löguðum bréfpokum og tindrandi af kertaljósum. Á okkar tíð var hægt að fá allavega litaðar kertaklemmur og kerti. Þetta þætti ekki mikið skraut nú á dögum, en þá var allt dýrðlegt í augum okkar. Allt heimilisfólkið tók sér sæti í stofunni og húsráðandinn, Jón Haraldsson, tók Biblíuna ofan af hillunni og las jólaguðsspjallið og allir sátu hljóðir og fullir lotningar, er lesið var um dýrð Guðs í upphæðum og frið á jörð. Svo var staðið upp og höndum tekið saman og sungnir sálmarnir gullfögru og ógleymanlegu af ótal röddum. Ég hef ekki fyllilega gjört mér grein fyrir því hvað djúpt þeir hafa rist fyrr en sunnudag einn í apríl s. l., er ég heyrði barnakór í Fyrstu lútersku kirkju syngja enskan sálm með laginu, sem við sungum þá við „Ó hve dýrðlegt er að sjá." Ég fann að ég var ekki lengur stödd við messu í Winnipeg heldur var ég í stofunni á Einarsstöðum að ganga í kring um jólatré.

Þegar söngnum var lokið, var öllum gefið brjóstsykur og einhverjar smágjafir. Ekki man ég eftir nema tveimur smágjöfum, var annað svolítil kaffikvörn og hitt pínu lítil logagyllt vagga með engilmynd við höfðagaflinn. Brúðan í vöggunni var um fjóra þumlunga á lengd með glóbjart hár og í hvítum kjól alveg eins og ég ímyndaði mér að englarnir væru, nema hún hafði enga vængi. En það voru nú bara smámunir. Því næst kom veizlan. Allt það súkkulaði og sætabrauð, er maður gat í sig látið og var það endir fagnaðarins.

Munið þið eftir álfadansinum heima á nýársnótt? Ekki veit ég hvort það var siður í öllum sveitum þá eða bara hjá þingeyskum skýjaglópum. En hafi þið séð þá, þá gleymast þeir ekki. Undirbúningur mikill var fyrir þessa hátíð og þar sem mamma var flínk með nál og skæri var hún alltaf ómissandi í þessum undirbúningi og ég lá í rúminu og veittist því það hnoss að sjá allt þetta. Þarna var verið að búa til allra handanna búninga frá skrúða konungs og drottningar til óbrotinna hirðmanna. Flestar konur voru í hvítum kyrtlum með allavega litaða möttla yfir sér, og búningar karlmanna mjög skrautlegir. Og svo kórónurnar og höfuðbúningarnir, sumir höfðu nú bara allavega lituð bönd um höðuðið, en kórónurnar voru logagylltar settar með allra handanna gimsteinum, grænum, rauðum og bláum. Voru þeir búnir til með því, að mamma klippti úr allavega lituðum bréfum mismunandi lagaða steina sem hún límdi svo hingað og þangað sem bezt fór.

Loks rann upp sá mikli dagur og einu sinni var ég svo lánsöm að fá að sjá þá dýrð. Kvöldið var heiðskírt og bjart. Himinninn dimmblár, sindrandi af stjörnum, sem sýndust svo nálægar að manni fannst maður aðeins þurfa að rétta út hendurnar til að hafa þær í lófa sínum, og jörðin undir fótum manns glitraði öll í stjörnuljósinu. Allir stóðu og biðu eins og með eftirvæntingu, enginn sagði orð en allir mændu á Mýrarárgilið, sem umkringt var háum og tignarlegum björgum og stjörnubjartur himinninn speglaðist í svellinu. Þá fór að heyrast ómur af söng í fjarska og ljósgeislum fór að slá á klettana svörtu og allt í einu var orðið albjart og álfaskarinn kom þarna dansandi og syngjandi út úr björgunum, með glitrandi blys á lofti. Konungurinn og drottningin í sínum bezta skrúða í broddi fylkingar. Raðaði svo allur skarinn sér í kring um köst, sem kveikt var í og þá sungið „Nú er glatt í hverjum hól". Hver gat nú efast um að til væru álfar og að í álfahöllum væri sú dýrð, er mannlegt auga mátti ekki líta. Nú sungu álfameyjar og stigu dans og gamla árið var kvatt og hinu nýja fagnað og allir lifðu í sælu líðandi stundar án þess að drekka frá sér vit og vilja, og fögur var sú rós, er sett var í kranz minninganna það kvöld.

Þrjár ferðir man ég eftir að fara áður en við fórum frá Íslandi. Sú fyrsta var norður að Nesi í Aðaldal til að sjá afa minn, Þorgrím Péturson. Var hann ætíð góður við okkur, sendi okkur reyktan lax á hverju vori og sýndi vinarhug sinn í ýmsu, en náin kynni

voru ekki möguleg vegna vegalengdar. Önnur ferðin var að Hálsi í Köldukinn að sjá og kveðja systur ömmu. Eina, sem festist í huganum, var hræðslan við að sundríða Skjálfandafljót. Síðasta ferðin var um vorið 1918 og var hún að Mýri í Bárðardal. Fórum við Freyr og mamma að heimsækja Aðalbjörgu Jónsdóttur, systur mömmu, og allt skyldfólk okkar þar. Komum við þangað á skírdag í stórhríð, en vorum þar í sex vikur. Það var skemmtilegt heimili og mannmargt, orgel var á staðnum og mikið spilað og sungið. Vorum við þar um sauðburðinn og höfðum mikið yndi af að ganga við lambærnar, mest held ég skemmtunin hafi verið í því að vaða í pollum, og var það auðvitað sjálfsagt að það var óhjákvæmilegt í okkar starfi, því ekki voru sauðskepnurnar að sneiða hjá pollum.

Einni samkomu man ég eftir á Einarsstöðum og held ég það hafi verið sumarið 1918 um há heyskapartímann í brakandi þurrki. Fólk var allt komið á engjar, er símað var að Einarsstöðum og sagt að séra Einar Kvaran og sonur hans Ragnar séu þar á ferð og vildu þeir mega að hafa andatrúarfyrirlestur og söng þar til skemmtunar, ef álitið væri að hægt yrði að koma því við með svo stuttum fyrirvara. Sent var út á engjar eftir fólkinu. Heyskapnum var gleymt, menn voru sendir ríðandi um sveitina til að láta fólk vita, og klukkan þrjú, er samkoman átti að byrja, var kirkjan full af fólki. Ekki man ég nú eftir tveggja tíma fyrirlestrinum, en söng Ragnars gleymi ég aldrei. Mikið pukur var í eldra fólkinu eftir þessa samkomu og mikið var talað um andatrú, en reynt var að halda því frá okkur krökkunum, en mikið heyrði maður nú samt, þó skilningurinn væri ekki á háu stigi.

Að lokum vil ég enda þessa sundurlausu þætti minninganna með þakklæti til þeirra, er þær sköpuðu og landsins, sem geymir þær, því er strendur Íslands sukku í sæ, lokaðist bók bernsku minnar.

For God alone my soul waits in silence: from Him comes my salvation.

Psalm 62.

Frá Englisvík til Látrabjargs

LILJA M. GUTTORMSSON

Nýlega var ég stödd á sýningu kvikmyndarinnar, sem tekin var af björgunarafrekinu við Látrabjarg á Íslandi fyrir nokkrum árum síðan. Myndin sýnir hvernig menn Slysavarnafélags Íslands björguðu allri áhöfn skips nokkurs, sem strandað hafði á skerjum í ofviðri miklu. Til svars við neyðarópinu frá hinni hrelldu áhöfn, ferðuðust nokkrir æfðir björgunarmenn yfir ófærur, sumir fótgangandi, en aðrir ríðandi á hestum með þann forða og áhöld, sem til þurfti. Það er ekki hugmynd mín að lýsa þessum háskaleik, sem þarna gerðist á sjónarsviði veruleikans, heldur aðeins að geta þess að endirinn var góður, öllum var bjargað og hjúkrað þar til þeir komust aftur til heilsu.

Þessi sýning minnti mig á afskekktan stað á suðurströnd Íslands, sem ég heimsótti á ferðalagi fyrir nokkrum árum síðan. Á þessum stað var lítil kirkja, sem hafði staðið þar öldum saman, jafnt í sólbirtu lygnra daga og á hinum dimmu dögum og nóttum, þegar hríðarélin og stormarnir hristu viði hennar, eða regnhvolfurnar utan af hafinu dundu yfir hana, eða sandbyljirnir ofan af sléttlendinu ruddust fram og tróðust með ofbeldi inn í helgidóm hennar. Henni hafði verið haldið við af þeim, sem vildu tilbiðja Guð innan veggja hennar og var hún nú nýmáluð. Hún hefir marga dýrmæta hluti að geyma, gjafir helgaðar Guði til lofs fyrir varðveizlu Hans. Á hól rétt fyrir utan kirkjuna stendur höggmynd gerð af frú Gunnfríði Jónsdóttur. Myndin heitir „Landsýn" og er af engli, sem heldur á krossi og horfir út á hafið. Hugmyndin er sótt í sögnina um Engilsvík.

Kirkjan á Strönd í Engilsvík í Selvogi stingur í stúf við víðáttu sjávarins á aðra höndina og eyðilegheit sléttlendisins á hina. „Hvers vegna var þessi kirkja byggð hér?" spurðum við fararstjórann. Hann svaraði með því að segja okkur sögnina um sjómennina, sem voru á leiðinni heim til Íslands á skipi með timburfarm á dimmri óveðursnótt. Hún var svona:

Skipið var komið upp undir land, en miklum erfiðleikum var bundið að átta sig, því hvergi sást strönd. Sker og grynningar lágu í fyrirsát fyrir hröktum og áttavilltum bát í myrkrinu. Ekkert var sennilegra en að bæði farið og farmennirnir mundu týnast í briminu einhvers staðar við ströndina. Engar slysavarnir þekktust á þeim dögum, hvorki símskeyti, ljósvitar né önnur tæki. Björgunarstarf var því ekki iðkað að miklu ráði. Var þá nokkurt ráð til bjargar? Það var aðeins til í heimi sálarinnar. Lélegar slysavarnir, mun einhver segja, en enginn skyldi þó vanmeta björgunarstarf hins andlega heims. Áhöfnin á skipinu sneri huganum til himins, mennirnir gerðu bæn sína til Guðs og báðu þess, að þeir mættu finna öruggan lendingarstað, svo að lífi þeirra yrði borgið, og þeir unnu jafnframt þau heit, að í þakklætisskyni fyrir handleiðslu Guðs skyldu þeir reisa guðshús á þeim stað, er þeir kæmu að landi. Bænin, neyðarópið, var sem símskeyti til Guðs um hjálp. Allt í einu sáu sjómennirnir ljós, sem lýsti þeim svo að þeir komust til víkur einnar, þar sem þeir gátu lent heilu og höldnu. Ljósið, sem þeir héldu fyrst að væri í einhverjum baðstofuglugga, skein frá himneskri veru, sem þeir sáu í flæðarmálinu. En áður en þá varði, var hún horfin, hún hafði lokið hlutverki sínu. Staðinn, þar sem hún stóð og báturinn lenti, nefndu sjómennirnir Engilsvík, og svo heitir vík þessi enn í dag. Þeir efndu heit sitt og létu reisa kirkju örskammt þaðan — kirkjuna á Strönd í Selvogi.

Flestir Íslendingar trúa því, að þessi forna frásögn sé í aðalatriðum sönn og er örnefnið Engilsvík merkilegur vitnisburður í því máli.

Það leið langur tími frá því að þetta atvik gerðist í Engilsvík og þangað til að hin fræga björgun átti sér stað við Látrabjarg. Á því tímabili urðu miklar framfarir á mörgum sviðum, ekki sízt í björgunarstarfi á Íslandi og annars staðar. Í Engilsvík fyrir mörgum öldum síðan höfðu hinir angistarfullu sjómenn ekkert til að reiða sig á nema sína eigin sálarkrafta, sterka lífslöngun og trú á Guð. Þeim varð að trú sinni. Við Látrabjarg fyrir nokkrum árum síðan höfðu jafn angistarfullir sjómenn margt til þess að reiða sig á, svo sem loftskeyti, ljósvita, þjálfuð björgunarlið, o. m. fl., í viðbót við sálarkrafta, sterka lífslöngun og trú bæði á Guð og menn. Þeir björguðust einnig.

Ekki er ólíklegt, að í fornöld hafi Guð sent engla sína til jarðar

til þess að framkvæma starf hans þar, því fámennt var og engin tæki til eins eða annars. Það er öðru máli að gegna nú á tímum, þegar margt ágætisfólk, lært og þjálfað á mörgum sviðum vinnur fyrir Guð og náungann og framkvæmir veruleg kraftaverk. Björgunin við Látrabjarg er aðeins lítið sýnishorn af því starfi, sem iðkast í heiminum í dag, í sambandi við að bjarga lífum, að lækna og halda við heilsu, að bæta lífskjörin sem allra víðast.

Í fornöld gerðust kraftaverk í skugga fáfræðis og hjátrúar. Nú á tímum gerast kraftaverk í skugga þess afar mikla fróðleiks og tækni, sem notuð eru til að framleiða þau morðvopn, sem geta eyðilagt stór svæði, eða jafnvel jörðina, á svipstundu. Hvert eitt okkar þarf á að halda öllum okkar sálarkröftum og okkar sterkustu trú á Guð í þeirri viðleitni að koma í veg fyrir þá hörmulegu ógæfu, sem ef til vill innifæli hvert mannsbarn á jörðinni. Öll erum við meðlimir áhafnarinnar á hinu jarðneska skipi og ef við biðjum í sameiningu til Guðs í Jesú nafni, þá mun hann lýsa okkur veginn til lífs og friðar á þeirri strönd, sem hann hefir útbúið fyrir sína útvöldu.

Lof sé Guði, ljómar dagur,
lífgar sólargeislinn fagur
allt um heim, sem hefur líf.
Gef oss, Drottinn, gott að iðja,
gef oss náð að vaka og biðja,
vertu styrkur vor og líf.

Páll Jónsson

Kvenfélag Fyrsta lúterska safnaðar sjötíu og fimm ára

VALDHEIÐUR THORLAKSON

Það eru liðin sjötíu og fimm ár 5. ágúst á þessu sumri síðan níu framtakssamar konur komu saman á heimili frú Láru Bjarnason og stofnuðu Kvenfélag Fyrsta lúterska safnaðar í Winnipeg. Mun það hafa verið eitt með fyrstu félögum, er konur veita forstöðu hér vestanhafs. Kvenfélagið, eins og það er kallað í daglegu tali, hefir án efa hlotið dálítið hártog og góðláta glettni frá hendi bræðranna ef dæma má eftir all-löngum brag um félagskonur, er ég heyrði Winnipeg Íslendinga fara með á æskuárum mínum. Það eina, sem ég man af því listaverki, eru þessar hendingar:

„Kvenfélags konur,
kasta knökkum þá,
tvíbreiðar á fleygi ferð,
fjúka til og frá."

Er ég nú, eftir hart nær sextíu ár, blaða í gjörðabókum félagsins, skil ég hvílíka feikna atorku það hefir tekið að afkasta öllu því starfi, sem félagið vann. Þá voru engir bílar og engir símar til að skreppa húsa milli eða ná sambandi í gegn um. Nei, þær urðu að fjúka fótgangandi við að hlynna að fátækum og sjúkum í ofanálag að vinna inn peninga söfnuðinum til styrktar, ásamt ýmsum þurfamönnum er leituðu til þeirra um hjálp. Strax á ungdómsárum sínum ráða þær til sín Jóhönnu Friðriksdóttur djákna, guldu henni kaup úr félagssjóði. Var verk hennar eingöngu að hlynna að fátækum og sjúkum.

Þær hafa um sjötíu og fimm ára skeið tekið þátt í flestum útgjöldum safnaðarins. Allt frá því þær keyptu fyrsta prédikunarstól kirkjunnar og skírnarfont. Píanó, sem þær keyptu, er enn í notkun, þó það sé farið að láta á sér sjá vegna margra ára með-

ferðar. Svo nú á ný er verið að safna í sjóð svo nýtt píanó verði til taks, er haustannirnar í söfnuðinum byrja á ný.

Þær hafa stutt og styrkt ungt listafólk til framhaldsnáms erlendis. Þær létu drjúgan peningasjóð ganga til reksturs Jóns Bjarnasonar skólans öll starfsár hans. Þær unnu feiknamikið í þarfir Rauða Krossins, hlynntu að íslenzkum hermönnum á allan hátt í báðum heimsstyrjöldunum. Já, og þær lögðu fram sinn skerf til bílakaupa fyrir prest safnaðarins, þó sjálfar færu þær fótgangandi um borgina.

En eitt hjartkærasta óskabarn félagsins hefir verið elliheimilið Betel. Gjörðabækur þess sýna, að því máli var upphaflega hreyft á fyrsta fundi félagsins, er haldinn var á þessari öld, í janúar 1901, að heimili forseta, frú Láru Bjarnason. Bar hún þar fram þá uppástungu, að Kvenfélagið beitti sér fyrir stofnun hælis fyrir munaðarlaus gamalmenni. Og mun þá í náinni framtíð hafa verið byrjað á sjóðsstofnun og varð hinn fyrsti grundvöllur að heimilinu. Önnur félög út um byggðir Íslendinga veittu þeim styrk með peningasendingum. Má þá telja, að Kvenfélagið sé formóðir þessa vinsæla elliheimilis.

Hvernig hafa þær svo komizt yfir allt það fé, sem þessi starfsemi hefir krafizt? Það hefir verið unnið fyrir því á ýmsan hátt, en oftast í svita síns andlits. Það hefir aldrei verið vani þeirra að hlífa sér, er til verklegra athafna kom. Og þær gjöra það ekki enn. Þær fjúka furðu léttstígar enn í kringum kaffi- og matsöluborðin, þó hárin gráni og aldurinn færist yfir þær. En nýir meðlimir bætast í hópinn, þá aðrir hverfa yfir móðuna miklu. Sex nýir og góðir meðlimir hafa bætzt við á síðasta ári. Fyrir þær elskulegu konur er félagið þakklátt, ekki síður en þær, sem starfa enn með fullum áhuga eftir fimmtíu ára dygga þjónustu. Tvær konur eigum við enn, er gerðust meðlimir félagsins á öldinni sem leið, þær Jónína Blöndal, er gekk í félagið 1893, og Margrét Stephensen 1897. Sú síðar nefnda er enn ein með atkvæðamestu meðlimum, lætur sig aldrei vanta á fundi og kemur fram á flestum samkomum fyrir hönd félagsins og gjörir það enn með sömu prýðinni og fyrr á árum.

Hvað hefir gjört Kvenfélaginu kleift að standa af sér alla þá þungu strauma, er fallið hafa í þeirra átt um sjötíu og fimm ára skeið? Það eru þeir áberandi rauðu þræðir, sem prýtt hafa alla þeirra starfsemi. Það eru þræðir kærleika, fórnfýsi, umburðar-

lyndis og trúmennsku. Þetta eru haldgóðir þræðir, sem dugað hafa í sjötíu og fimm ár. Og vonar sú, er þetta ritar, að þeir eigi eftir að standast tönn tímans enn um nokkurra ára bil.

Kvenfélagið vonast til að geta boðið ykkur yngri kynslóðinni upp á kaffidrykkju á öndverðu hausti. Þar gefst ykkur tækifæri að heilsa upp á móður ykkar og ömmur. Þið munið finna þær furðu léttstígar, góðlátar og glaðlegar, þrátt fyrir sjötíu og fimm ára dygga þjónustu.

Munið, það var Kvenfélagið, sem lagði þann grundvöll, sem þið byggið nú ykkar musteri á.

The editors of Ardis felt it would be more appropriate if these remarks of mine were written in Icelandic language, for such is still the official language of the Ladies Aid and is used at our meetings. I am not apologizing for the language of our forefathers in fact, I am justly proud of it. But I fully realize that only a small percentage of the readers of this publication are able to understand it. Furthermore, I did not wish to count up a long list of names, I felt that everyone has worked diligently all down through the years, each according to her own ability to serve, for the good of the organization. I had no wish to slight anyone, nor did I wish to exalt one more than another. We have all worked for the welfare of the Ladies Aid, not to prove our own merit.

So, I repeat: Come and see us this fall when we celebrate our seventy-fifth anniversary. You will receive a warm welcome.

NOTE—When these humble remarks of mine were completed, came the news that our Grand old veteran of the Ladies Aid, Mrs. Jonina Blondal had answered the roll call to eternity. We say good-bye to her with deep love and gratitude for her many years of faithful service and devotion to the organization and its members.

May her soul rest in peace.

Halla Lovísa Loftsdóttir

INGIBJÖRG S. GOODRIDGE



Halla Lovísa Loftsdóttir fæddist þann 12. júní 1886 að Kollabæ í Fljótshlíð í Rangárvallasýslu á Íslandi. Ólst hún upp hjá afa sínum og ömmu til tíu ára aldurs. Þar lærði hún svo undur margt, sem hún hefur búið að á langi og erfiðri ævileið. Þar lærði hún sína barnatrú, sú trú, sem maður verður brátt var við, þegar við hana er talað. Bernskuheimilið var trúar heimili, fullt að kærleika, samúð og lífsgleði, sem sýndi sig í því hve mikið var sungið og lesið hjúum og heimafólki til dægrastyttingar. Ung lærði Halla að meta verk skáldanna og var hún fljót til að festa í minni öll þau vers, ljóð og sögur, sem hún heyrði bæði lesin og sungin. Þó hún væri enn barn að aldri þegar hún hvarf þaðan, hafði hún um nokkuð langt skeið lesið húslesturinn fyrir heimaguðsþjónustur með prýði og sóma, og hennar skæru rödd mátti heyra hvenær sem sungið var bæði í heimahúsum og í kórsöng.

En það bezta erfðafé, sem Halla bar burt með sér, var hin sterka, hreina trú á guð og frelsarann. Sú trú hefir vaxið henni í brjósti og sál og hefir styrkt hana og lýst henni leið, þegar skuggar sorgar og erfiðleikar og vonbrigði umkringdu hana. Ætíð er og var hún bjartsýn og hugrökk og gat ævinlega hjálpað þeim, sem áttu bágt og leituðu til hennar.

Árið 1911 gekk hún að eiga Ámunda Guðmundsson á Sandlæk í Gnjúpverjahreppi í Árnessýslu og var það hjónaband mjög ást-

ríkt. En árið 1918, þegar Halla gekk með sjöunda barnið sitt, varð hún fyrir þeirri þungu sorg að missa manninn úr inflúenzu. Auk þess varð hún fyrir þeirri sorg að missa tvíbura. Einn sonurinn var fæddur með hjartasjúkdóm, sem olli því að hann stríddi við vanheilsu öll þau tuttugu og sex ár, sem hann lifði. Fráfall hans var henni afar þungur missir.

Eftir fráfall Ámunda bjó Halla með tengdafólki sínu á Sandlæk, þar til börnin voru fullorðin, í næstum tuttugu ár. Þetta heimili var, sem sagt, miðstöð allra framkvæmda þar í sveit. Þar var mjög gestkvæmt, þar sem heimilið var notað sem gistihús og leigði oft reiðhesta. Halla var oft fengin til að fylgja gestum, til að vísa þeim leið og vera fararstjóri og frásögumaður. Þar var fyrsta símstöð sveitarinnar og var þetta heimili í alla staði mjög framtakssamt.

Þótt að oft væri glatt á hjalla þar á slóðum, þá var skammdegið langt og kalt, og oft varð heimilisfólkið að vera kyrrt innanhúss og þá var lesið og lesið, bæði upphátt og í hljóði, bundið og óbundið mál, Íslendingasögurnar og mörg trúarleg verk. Ung byrjaði Halla að yrkja. Var hún tæplega seytján ára, þegar hún af alvöru fór að semja ljóð. Þegar hún var að vinna úti á engjum við heyskap, var henni afar auðvelt að yrkja. Það er sem náttúran og sérstaklega kvöldkyrrðin talaði til hennar og vakti skáldgáfuna í sálu hennar. Þegar hún er ein úti í kvöldkyrrðinni, finnst henni að Guð vera mjög nálægur og þá verður hún að færa tilfinningar og hugleiðingar sínar í orð. Mörg kvæði hennar hafa birzt í blöðum og tímaritum, á meðal þeirra má nefna eitt, sem nefnist „Milli skúra“ og kvæðið, sem hún orti til vestur-íslenzkra kvenna, sem birtist hér á eftir. Oft hefur hún verið beðin að lesa upp á skemmtisamkomum og kvöldvökum, bæði sín eigin ljóð og annarra og það gjörir hún með sinni blíðu, hispurslausu og hlédrægu framkomu.

Árið 1931 fluttist hún til Reykjavíkur, þar sem hún hefur dvalið síðan. Unir hún sér vel í höfuðstaðnum, en hún hugsar hlýlega til sveitarinnar og þar væri henni yndi að vera. En hún trúir á handleiðslu Guðs, og er mjög hamingjusöm, hvar sem hún er. Hefur hún mikið yndi af því að prjóna og hefur innunnið sér talsvert með prjónavélinni sinni. Þó hún sé komin á efri árin, þá er prjónaskapurinn hennar enn með ágætum.

Fjögur börn hennar eru á lífi og eru þau einnig bókelsk og með afbrigðum vel lesin. Maður efast um hvort það sé til nokkurt það ritverk, sem þau hafa ekki lesið og hafa þau mikla skemmtun af að ræða um þau.

Halla hefur ætíð unnið af megni til stuðnings kirkjunnar og annarra góðra mála. Var hún einn stofnandi Kvenfélags Gnúpverja og þjónaði sem formaður þess í tvö ár. Enn fremur hefur hún oft komið fram á fundum Kvæðamanna- og rímnafélagsins, sér til sóma og öðrum til ánægju. Einnig tilheyrir hún Óháða söfnuðinum og kvenfélagi hans.

Elliárin, þegar þau færðust yfir Höllu, gáfu henni aukna samúðartilfinningu með öllum og viðmót hennar verður enn blíðara og þeir sem kynnast henni eru auðugri af því að hafa verið með þessari góðu konu, sem trúir af alhug á handleiðslu Guðs og fagnaðarboðskap frelsarans.

KVEÐA TIL VESTUR-ÍSLENZKRA KVENNA, SEM HEIMSÓTTU ÍSLAND SUMARIÐ 1953

Þið funduð óm frá Íslands ströndum kalla,
og ykkar bíða landsins „Fögru dyr",
og svifuð heim í faðminn dala og fjalla,
sem fagnar góðum börnum eins og fyr.
Þið sáuð land, er silfuröldur lauga,
þið sáuð nálgast fjöllin hvít og blá.
Með sælubros og sólskinstár í auga
þið sunguð ljóðin Íslands hörpum frá.

Já, geislar enn á tignartindum ljóma
og tæru vötnin spegla himin sinn.
Já enn að nýju foldin býst í blóma
og bíður frændahópinn velkominn.
Hún skartar enn í fögrum lit og línum
við lóusöng og mildan aftanþey
og gefa vill af sumarauði sínum,
þótt sé það aðeins lítil Gleym-mér-ei.

að alls hins bezta njótið sérhvern dag,
að fossinn hvíti og fjallalindin tæra
með fuglum himins ómi gleðibrag
þau vinarljóð sem ykkur gleymast eigi,
þótt allar góðar stundir líði skjótt,
að sérhver minning lifa og lýsa megi,
sem lítil stjarna á helgri jólanótt.

Já, þökk og heiður, vinir öldnu og ungu,
sem Ísland sóttuð heim um stundarbið.
Þið hélduð vörð um heiður vorn og tungu
og hverju góðu máli veittuð lið.
Nú hljóðar kveðjur sveima yfir sænum,
er svífur farið út í bláan geim
með ilm af fjólu, reyr og birki í blænum;
og blessun Íslands fylgir ykkur heim.

Halla L. Loftsdóttir

A Christian

SR. LAUFEY OLSON

What would you say if you were asked, "Are you rich?"

This question was directed to a Bible Class. There were few chuckles from the roomful of men and women. Several shook their heads.

One woman answered emphatically, "I'd say 'yes'".

The surprised teacher asked: "Tell us why."

"For one thing, I have my health. I have these hands. I can work." The woman was a Supervisor of the recovery ward in a large hospital. "I make enough to live on and enough to help others in a small way. Most important of all, I have my Saviour and my Church. I am rich. I have no doubt about it."

Usually when we consider our own state of wealth or poverty, we think of money in the bank, insurance, investments, our worldly goods. Our first reaction to the question, "Are you rich?" is an emphatic "no". We are thinking of what the world sees in us—the price tags our friends and neighbors associate with us. In fact, when we think of wealth, we usually think of someone else.

Not this nurse. She could have said, "I have never married—and have no relatives within a hundred miles. I don't drive—I have no car. I live alone in an apartment. I have had several serious illnesses and nearly lost my life ten years ago when I had a cerebral hemorrhage."

To her, these facts were unimportant. The vital things were —present health, work, church, CHRIST!

This woman is truly one of the richest people in the world. She is an everyday Schweitzer, serving her fellow-men to the best of her training and ability, seeking no material gain for herself, giving generously to her church and to other causes. She is wealthy beyond words in her spiritual life.

A CHRISTIAN IS THE RICHEST PERSON IN THE WORLD. The Christian has CHRIST. Because the Christian has Christ, we have His help in all our problems. We have peace and calmness in our outlook. We have the inspiration and enthusiasm to live joyfully under His guidance, and to witness for Him. We have the knowledge that we are forgiven and redeemed in Him."

1. The Lutheran.

The Christian so rich in spiritual blessings has also the most powerful form of energy at his disposal—PRAYER.

Let us think about some practical suggestions concerning the technique of prayer that would be helpful to us. Someone may ask: "When shall I pray?" This answer comes from the Scriptures—"pray without ceasing". How can I do that? It is truly a wonderful way to live a day. To awaken in the morning and have our first thoughts on Christ, Who kept His guardian angels around us through the night; to think as we wash ourselves, "Purify me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow; to dress oneself with the prayer that the garment of Christ's righteousness may clothe one's soul; to prepare the morning meal with the thought of Christ Who once said to His disciples at dawn, "Come and break your fast". Yes, through the entire day there can be the consciousness of His Presence in our every need. Maybe you are not always talking with Him. Good friends can be together and have a communion of spirit in just being quiet and content in each other's presence. The story is told of an old woman who was seated alone in the last pew of a village church, when asked: "What are you waiting for?" answered, "I am looking at Him, and He is looking at me."

We should pray without ceasing—but it is very important to have a special time for recharging your life's battery with God's almighty power. As I pray I like to think about the Cross. At the top of the Cross, I imagine the word "ADORATION"—"Hallowed be Thy Name"—earthly lovers never tire of hearing the words: "I love you", so God, the Great Lover of our souls, never tires of hearing His children in loving adoration. On the right arm of the cross, I think of the word "CONFESSION", and so in my prayers, I confess my unholiness—"God, be merciful to me,

a sinner." Weak, frail, and sinful! It is hard to be honest when we are looking at ourselves, but let there be no cloak of pretense here. On the left arm of the cross, I think of the word: "GRATITUDE" — praise — thanksgiving for the blessings we enjoy — the Bible,—the Church—and CHRIST. "Count your blessings, name them one by one." In the center of the cross, I think of the word "INTERCESSION", and so in my prayer, I proceed to pray for others—"Where cross the crowded ways of life." Then at the foot of the cross, I think of the word "PETITION", overwhelmed at how much God has done for me. I find that I need so little. "Love so amazing, so divine, demands my soul, my life, my all." Give me grace to receive and power to use God's great gifts.

Another great blessing and a source of great power to us is the Bible. "Thy Word is a Lamp unto my feet, and a light unto my path." This world needs desperately to-day the educated heart —the heart that takes the Word and puts it into action in everyday living. "Be doers of the word, and not hearers only."

Another great blessing to the rich Christian is the Church. The Church is the Body of Christ, and each one of us is a part of that body, and each has some special function to perform. In Baptism we are adopted into the family of God and made members of His church. In the Lord's Supper, when we come with penitent and believing hearts, we receive the assurance of the forgiveness of our sins, and for strengthening Christ imparts to us His body and blood. In each sacrament Faith is a vital part. God covenants with us in these sacraments. That means that we must be true, by God's grace, to the covenant of Baptism. It means that we must often meet the Saviour at His Table. Each Worship Service is a blessed meeting with God and a humble and contrite heart. It is a beautiful experience of a soul seeking and finding God.

Are you rich? Yes, the richest person in the world is a Christian. The Christian has Christ, who is Saviour, Lord and King of the world!

And God Said "Yes"

VALDINE SCRYMGEOUR

First to the organization of the congregation of the St. Stephen's Lutheran Church—and then to the building of the first unit.

In the early summer of 1955, Pastor Eric H. Sigmar came to St. James, having been sent as a missionary pastor by the Board of American Missions, to make calls in the Silver Heights area, to ascertain how many prospective members would be interested in forming a new congregation.

Pastor Sigmar was able to secure the use of the Y.M.C.A. on Ferry Road where the first service was held towards the end of August, 1955, and where all services were held until we were able to move into our first unit, 122 Ness Ave., on Christmas Eve, 1960. We were most fortunate in having the wonderful Y.M.C.A. facilities for all our activities.

In September, Sunday School was started and the choir also. The parsonage was purchased that fall, this being located at 151 Garrioch Ave., and it was a happy occasion when the Pastor and his family moved in.

On January 13th, 1956, a meeting was called inviting all the women members of St. Stephen's to attend. Miss Eleanor Gillstrom of Saskatoon was guest speaker, outlining the formation of a ladies group, following the plan of the United Lutheran Church Women. A nominating committee was appointed and on February 6th, the first meeting was held, when the officers were installed, a constitution adopted and the name "Women of the Church" chosen. Our basic policy is to conduct our program by free will offerings and not using commercial money-making schemes to raise funds. This policy we have followed faithfully from the start.

An organizational banquet was held on March 24th, 1956, and on March 25th, we were formally organized at a service held in

the St. James Collegiate auditorium at an evening service. What a feeling of joy—and what a challenge to be starting off—a brand new congregation. At the first congregational meeting on April 22nd, Pastor Sigmar was called and accepted the call to serve as our Pastor.

We have had Easter Sunrise services each year, the service being followed by a Fellowship Breakfast, and for those of us who attend, each service is unforgettable.

In the fall of 1957, the Women of the Church, as one of their projects, supplied the material to finish off part of the basement at the parsonage to be a meeting room for the congregation thus saving the rent paid the Y.M.C.A. for meeting rooms. The men of the congregation laid the floor, wielded paint brushes and so forth.

That same fall, the young people formed the Luther League group, this group being affiliated with the Viking Luther League and the men's group—Men of the Church—was formed.

At a special meeting of congregation in March, 1958, the decision was made to purchase a house at 155 Garrioch which would be the Parish House and would be used as a Sunday School annex when the first unit was built. All meetings outside of Church services were then held at the Parish House and Pastor Sigmar had his study there.

We were most fortunate in having Sister Laufey Olson come as Deaconess in October, 1958, and she spent many months with us. She was sorely missed when she left us to take up her work at the First Lutheran Church.

As we have progressed in acquiring material things, so we have progressed in having new members join our congregation, by transfer, by restoration of faith, by confirmation. In 1956 there were 212 baptized members and in 1960 there were 417 baptized members. Of the 417, 225 are confirmed members. As it is in most congregations, we have lost some members through being transferred to other cities, or moving to other parts of Greater Winnipeg, making the distance too far for travelling back and forth.

A Boy Scout Troop was formed in March of 1960 and is now sponsored by the Church Council.

Then came the ever to be remembered moment — Ground breaking ceremony, June 16th, and further, the laying of the corner stone, September 25th, 1960. And the first service to be held in our beautiful Church home was a candlelight service on Christmas Eve.

Pastor Eric Sigmar, who had been with us all this time, accepted another call to Camas, Washington, and we very regrettably bid him and his family good-bye after Church service, on January 1st, 1961.

Pastor Walter G. Becker accepted our call and came to us in February. We sincerely hope he and his lovely family are as happy to be with us as we are to have him as our Pastor.

Quoting Pastor Becker—"But when a dream was planted in the hearts of Lutheran people of this area to build a church: God said "Yes". In the years since St. Stephen's has existed God has continued to say "Yes" for He has added "to our number day by day those who are being saved" Acts 2:47.

It was our privilege to act as hosts to the 76th annual convention of the Icelandic Evangelical Synod. Much ground was covered and many decisions finalized, many friendships renewed and new friendships made. And an aside from the Women of the Church—as the saying goes "it was a lot of work but well worth it".

Our feeling as a congregation is that God will continue to say "Yes" and through our efforts and His help, in the not too distant future we will have our second unit which will be our permanent Church home.

There are three kinds of people in the wold, the wills, the won'ts, and the can'ts. The first accomplish everything, the second oppose everything, and the third fail in everything.

"Stjarnan", Arnes, Man.

HEIDA SIGURDSON

As we look back over the years, it seems incredible that time creeps upon us so fast. It seems only a few years since I joined the Lutheran Ladies Aid at Arnes, but it is thirty years ago.

I was a mere child when it was organized, for it was on November 23, 1923, that a small group of women got together at the home of Mrs. Bjarni Peterson with Mrs. Olafsson in attendance, and adopted the following rules which have been the guideposts of our organization since.

1. This organization shall be named the Lutheran Ladies Aid "Stjarnan".

2. Its purpose shall be as follows:

   a. To help with the work of the Lutheran Church at Arnes.

   b. To keep a religious purpose in all our undertakings.

   c. To help those in need.

3. All women members of the above named congregation, as well as those interested in the work of the church, though not members of the congregation shall be eligible for membership in the "Aid".

4. Meetings shall be held once a month and a special meeting shall be held whenever necessary.

5. Officers shall be: President, Vice-President, Secretary, Vice-Secretary, and a Treasurer. A slate of officers shall be chosen yearly.

6. Membership fee shall be fifty cents.

Thus the Ladies Aid "Stjarnan" was organized and Mrs. Elin Sigurdson, then of Arnes, became president, Miss Gudrun Thorkelson secretary, Mrs. Sig. O'Hare, treasurer, Mrs. Johanna Thorkelson vice-president, and Mrs. Johanna Helgason vice-secretary. As we glean through the minutes of the many meetings that have followed, we see that it has been a "Busy Women's World" considering the many undertakings of concerts, bazaars, clean-up bees, and plays. At one time a bazaar was held with a "Bachelor's Corner" which must have proved very popular in this community of farmers and fishermen. The lovely Box Socials, also a thing of the past, was such fun to the gay young crowd.

On June 2, 1926 an unanimous decision was made to join the Lutheran Women's League, and Miss Gudny Markusson, a valued member was our first delegate. We have had a seat on the executive in the person of Mrs. A. Sigurdson and Miss Freda Thorkelson during the years 1938 and 1945.

Our church received usually fifty dollars a year, and we are still donating regularly. There were the war years when we would get together with the purpose of making and sewing up parcels to mail to our boys overseas. The Polish and Ukrainian boys received their share too. These boys sent us such lovely letters of appreciation. I believe we were the only organization in the home town to remember them. Then there were the years of more prosperity for our Aid and these brought more ambitious endeavors, such as when we took it upon ourselves to assist the Ladies Aid of Gimli in serving lunch and skyr at the annual "Íslendingadagur". We also served a few years all on our own. However this proved too much for us, as the distance was great and we were too few, especially if we ran into an all-day rain on the Big Day. Then, too, we were not getting any younger. It was usually two or three o'clock in the morning when we had put the Pavillion kitchen back to order and four o'clock by the time we got home. Most of us had to be back on our own jobs at eight o'clock the following morning.

Many new members have come to join us. Some of our number have pased on, and we bless their memory. Our members still with us since the inception are Mrs. Sigridur O'Hare, Mrs. Johanna Thorkelson, Mrs. Teenie Helgason, and Mrs. Thorunn Helgason. Mrs.

Jonina Einarson has been our president for the past ten years. Many women have been loyal members for over thirty years.

The Lutheran Ladies Aid has been a credit to the community during the thirty-eight years of service, and had been looked to for guidance and leadership in most of its projects. We help with the hall, the Church, the cemetery, conventions, showers, weddings, and everything that comes along and needs a helping hand.

The first to grace the pages of our "Stjarnan" clear,
To keep the minutes cheerful year by year
Were many daughters of the stalwart pioneer,
To bring to mind event—to us most dear.

The presidents and faithful officers that followed,
Were "stepping stones" for members on campaign
For it was they who taught us, what was hallowed
And sheltered us within the Church's wide domain.

Yes: Like so many of the Ladies Aids within our Icelandic Synod, the Ladies Aid of Arnes was born and fostered with love for their fellow man.

It is only through labor and prayerful effort, by grim energy and resolute courage, that we move on to better things.

Theodore Roosevelt

The Dorcas Society Of The First Lutheran Church

MATTIE HALLDORSON

January seventh, 1949, was the day the Dorcas Society of the First Lutheran Church was formed. There are thirty charter members, most of whom are active. It was my honor to be elected the president at the inaugural meeting and hence I have a special interest in the progress of the society.

In the twelve years that the Dorcas Society has been in existence much has been accomplished. The First Lutheran Church is our first and foremost concern and we have supported its work to a considerable degree each year. It is our earnest prayer that our church goes ever forward, taking its place in the function of the Church universal.

Any organization worthy of existence must find persons willing to work diligently for that for which it stands. It has been gratfying to see so many of our members taking hold of given assignments and making complete success of them. There are people to whom one looks to do certain things. They never have disappointed us. We have found that, on many occasions we have uncovered talents which were up to that time unknown and which might have gone unnoticed. At our various functions, our Coffee Parties, for example, we have had women as conveners who, when given the opportunity to organize, have made a great success of the project.

Our meetings are held the second and fourth Thursday of each month with the exception of June, July and August. The attendance is usually quite satisfactory. We have a devotional period, conducted by a member, at the beginning of the meeting and we close with the Lord's prayer.

We endeavor to make our meetings interesting. Several emi-

nent speakers have told of their experiences and travels. We have had the privilege of having missionaries, who have given of their time and talents to tell of their work in foreign fields. Many of our talented men and women have entertained us with solos, both vocal and instrumental. On occasion, the members have put on skits, such as—take-offs on television shows—"Twenty Questions" and "What's my Line."

Each year the Dorcas sponsors two children to a stay at Sunrise Camp at Husavik, Man. On White Gift Night, before Christmas, the members bring various gifts of food, wrap them at a meeting in gay Christmas wrappings and donate them to the Board of Deacons to be included in their Christmas Hampers for the sick and needy. The singing of Christmas Carols completes a heart-warming evening.

On the twelfth birthday of the Dorcas this past January, it was my privilege to present a paper outlining the activities and accomplishments of the society since its inception. I chose to call it "The President Occupied the Chair." We have been singularly blessed by having presidents who have occupied the chair efficiently and diligently in furthering the work of the Church.

The Dorcas Society has enjoyed twelve years of achievement both spiritually and financially. The three women's organizations have worked together in complete harmony and we have every confidence that it will continue for many decades. Friendships made in work of this nature form an impregnable bond which brings immeasurable satisfaction throughout the years.

We, in the Church, face a great challenge. We must stand firm against the forces of evil rampant in the world today which have made the declaration that they intend to destroy Christianity. We must not allow this to happen.

Lord speak to me, and then speak through me.

How Women In Norway Achieved Social Equality

LILJA M. GUTTORMSSON

In the 19th century people in the western world were generally under the impression that a man's duties were public and a woman's private but an English author of that period, John Ruskin, said it was not altogether so for both man and woman had a personal work and duty relating to the home and a public work or duty, which was the expansion of the other, relating to the state. The man's duty in the state was the same as that in the home, he said, namely, to secure its maintenance, progress and defence, while the woman's duty was to secure its order, comfort and beautiful adornment. What the woman was to be within her gates as the centre of order, the balm of distress and the mirror of beauty, she was also to be without her gates, where order was more difficult, distress more imminent, loveliness more rare.

The author then continues:

"And as within the human heart there is always set an instinct for all its real duties,—an instinct which you cannot quench, but only warp and corrupt if you withdraw it from its true purpose;—as there is the intense instinct of love, which, rightly disciplined, maintains all the sanctities of life, and, misdirected, undermines them; and **must** do either the one or the other;—so there is in the human heart an inextinguishable instinct, the love of power, which, rightly directed, maintains all the majesty of law and life, and misdirected, wrecks them. For Heaven's sake and for Man's sake, desire it all you can. But what power? Power to destroy? Not so. Power to heal, to redeem, to guide, and to guard. Power of the sceptre and shield; the power of the royal hand that heals in touching,—that binds the fiend and looses the captive; the throne that is founded on the rock of Justice, and descended from only by steps of mercy. Will you not covet such power as this,

and seek such throne as this, and be no more housewives, but queens?"

Such appeals to women, to prepare themselves for their role in public life, were made throughout the western world and led to a movement for the emancipation of women. Each country, of course, has a different story to tell but the results are much the same. I will tell you the story as it happened in Norway according to a survey published by the Norwegian Joint Committee on International Social Policy.

Although the Norwegian Constitution of 1814 was influenced by the ideals of the French Revolution and the Constitution of the United States which proclaimed the principles of freedom and equality, it took no account of women as citizens. Nearly a century passed before they won the right to have a say in the conduct of public affairs. During that time, however, the legal status of women gradually improved in other respects.

Before 1845 a Royal Letter of Majority was necessary before a woman could be regarded as having 'come of age'. In that year spinsters over twenty-five were granted the same status as boys between the ages of eighteen and twenty-one. It was not until 1863 that they were granted the same status as men from their twenty-first birthday. The married woman, however, continued to be completely dependent upon her husband in all matters of finance and property until 1888 when an act was passed which gave her certain rights. It was not until after World War I that the law treated husband and wife as equals in their rights and duties. Legislation on these matters was closely co-ordinated in Denmark, Sweden and Norway.

At the beginning of the last century Norway was still predominantly an agricultural society and the average woman's working day was excessively hard and long. She had to do her share of the heavy farm work in addition to manifold household chores. In the towns many working-class women took heavy manual jobs outside the home and at the same time reared large families. On the other hand, women of the upper social classes had great difficulty in finding suitable work.

The liberal economic principles of the 19th century spread to Norway and soon gave rise to certain reforms which improved women's prospects of earning a living. The Handicrafts Act of 1839 gave the right to physically handicapped women to become master craftsmen. The Mercantile Act of 1842 granted widows, single women and wives separated from their husbands, the right to run a business.

In the second half of the 19th century industrialization gradually eased the housewife's burden, but the demand for cheap labour meant that women took work in factories in order to supplement the family's modest earnings. Thus, on the whole, they were still greatly overworked. As far as the working-class was concerned the most important aspect of the emancipation of women in this period was a general improvement in living conditions.

By degrees women found employment in offices, shops, banks, insurance companies, etc. The State offered work in the telegraph service, the post office, etc. Women were allowed to become teachers in rural and urban elementary schools. But, even though more and more women found employment outside the home, they did not have the same educational opportunities as men, hence they were employed in the most modest and poorly paid jobs.

Elementary education has always been compulsory in Norway for both boys and girls but it was not until 1876 that girls began to write secondary school examinations. By an Act of 1882 they were allowed to take the University entrance examination and in 1884 they were admitted on an equal footing with men students to all faculties of the University. In the same decade several vocational training schools were opened to women students and from 1890 the teachers' training colleges also accepted them.

Prior to 1870 the reforms had aimed mainly at giving women a chance to earn a bare living. These reforms had been generally well received and many progressively-minded men had supported the women's cause, but complete equality was quite another matter.

The radical movement for complete emancipation was inspired by Camilla Collett, the authoress, who was born in 1813. Her book, "The Daughters of the Regional Governor", published

in 1855, was regarded as a provocation. In this novel and in her later works she stressed the importance of an emancipation of women's own minds and emotions. This would, she felt, lead to a deeper appreciation of their true worth and to their being accepted on terms of equality with men as personalities and as citizens. Norway's second great feminist, Aasta Hansteen, who was born in 1824, fought persistently against the prevailing notion that women were the chattels of men.

The growing tendency within novel and play writing in the seventies and eighties, to use practical social problems as subject-matter, did much to further the cause of full emancipation. Writers portrayed the low position that women held in society and claimed the same rights and duties for women as for men. Henrik Ibsen's drama, "A Doll's House", published in 1879, is probably the best known work of this kind. Contemporary society was shocked by the fact that Nora, the wife, leaves her husband and children in order to develop her own talents and personality. The literature of the period and official accounts of social conditions give a clear picture of the difficult position of women during the transition from a predominantly agricultural society to an industrial society.

The first organized movement for the emancipation of women began shortly afterwards. The Norwegian Association for Women's Rights was founded in 1884 and The Women's Suffrage Association in 1885. The general tendency to unite with special organizations became strong at this time, partly inspired by the growing trade unionism. Women also began to organize themselves in their own trade unions. The Women's Social Democratic Society, the first political organization for women in Norway, was founded in 1895. It had the same principal aim as the other organizations: votes for women. The women's organizations also sought contacts with the outside world and in 1904 "The National Council of Norwegian Women" was founded to promote international co-operation.

The fight for women's suffrage was long and arduous but the goal was reached in 1913 when legislation for universal women's suffrage in municipal and parliamentary elections was passed by Parliament.

In the professional field women university students won the right to practise according to their training, as doctors, barristers and solicitors, and the higher grades of the Civil Service were opened to them in 1912. The end of the long campaign for equality came in 1938 when all posts in the Government and Civil Service were opened to women. The only exception was that no woman could become a minister of the church unless the local church council agreed.

The outbreak of war gave women of the unoccupied countries new opportunities, whereas in Norway, which was occupied by the Germans for five years, employment decreased and women especially withdrew from the labour market. They had their hands full as housewives and they won respect for the part they played in the Resistance Movement where no distinction was made between the sexes. Since the war Norway has enjoyed full employment and there has been a marked shortage of women workers. On the one hand this has helped to open more jobs to women, but on the other hand untrained girls and boys have found well-paid jobs so easily that there has been a tendency to neglect vocational training and higher education.

The foregoing brief historical sketch shows how women in Norway carried through to a successful conclusion a campaign for equality with men. The goal attained, the victory won did not, however, tempt them to rest upon their laurels but spurred them on to take advantage of the opportunities opened to them.

By persistent efforts they have changed age-old attitudes towards the members of their sex. The baby girl who is born in Norway to-day is normally just as welcome as the baby boy and, with a very few exceptions, she will have the same rights. Norwegian boys and girls grow up together and are treated alike; they go to the same schools and they share the same interests in sports and games. The country girl may have to help more at home than her brother, but at school she will be taught much the same subjects. In many schools boys have to study domestic science.

The modern Norwegian girl is as free as her brother to follow her own interests and to choose her own friends—chaperons have virtually disappeared. She mixes naturally with the oppo-

site sex in a spirit of comradeship and her choice of a husband is a matter for her alone. It is not necessary for her to have a dowry to get married, and her trousseau is mostly bought ready-made. When she gets married she is usually either in a job or busy with her further education.

The modern Norwegian woman enjoys, on the whole, the same legal status as men. She comes of age at twenty-one and she has the same opportunities for education and an equal right to run a business. There are, however, certain special provisions for women which cannot be listed here for lack of space.

Norwegian women exert great influence through their many organizations. About 100,000 women in paid employment are organized to-day in various trade unions which are affiliated with the General Confederation of Trade Unions. Women and men have equal membership rights in most trade unions and professional organizations but the influence of women in the mixed organizations is comparatively modest. All in all it may be said that, outside their homes, Norwegian women make their greatest contribution to the life of the community through their many large and active organizations in the social humanitarian and political spheres. These organizations tackle and solve many local problems, besides undertaking many tasks of wider importance. The largest of the women's organizations is the National Council of Norwegian Women with which are associated 23 other women's organizations.

By means of their elevated status and increased influence in society women in Norway have introduced many social services to aid women and children. These services include children's allowances, state subsidies on certain consumer goods, adjustment of income tax in proportion to the number of dependents, etc. Education is for the most part free. At many schools one meal per day, the "Oslo Breakfast", is given free of charge and in most districts free dental care is provided for school children.

Health centres or medical maternal hygiene clinics providing free services to mother and child have been and are being set up all over the country. Various legal measures protect the unmarried mother and her offspring. The Workers' Protection Act protects mothers who for some reason are forced to be or prefer to

be employed outside the home, by granting leave without pay for the birth of a child and preventing dismissal in such circumstances.

Children's homes are operated by the local authorities or by private organizations, where mothers who are alone in the world can place their children if they cannot find foster parents. Day nurseries, kindergartens and "play aunties" take care of the children of mothers who are employed outside the home. A housewives' relief service provides trained substitutes in times of illness. The Holidays Act, which guarantees most wage earners in Norway an annual holiday of three weeks with pay, provides for a fund to be used for holidays for housewives. Holiday camps for children is another way of enabling a housewife to get a holiday.

Not only have Norwegian women brought about social reforms, they have also succeeded in improving the education of women and in raising the standard of vocational training for all jobs. Throughout the present century there has been a sure and steady rise in the number of girl students in higher educational schools and institutes. However, not all the girls entering the university complete the course to the final degree examination, the main reason, probably, being that the usual marriage years for women coincide with the years of university study, i.e. from 18-25 years of age. Thus, marriage, with its many cares and duties, before the completion of the long years of study required for the most advanced education, certainly helps to account for the fact that there are still fewer women than men with the highest educational qualifications.

In spite of all the opportunities to further their education and training about two-thirds of the total number of working women in Norway are engaged in h o u s e w o r k. Forty per cent of the women working outside the home are u n m a r r i e d and under twenty-five years of age and many of them will marry and devote themselves to their homes. So, in spite of the fact that women are taking an ever greater share in paid employment outside the home, caring for the home is still the most important job for women in Norway. About half of all Norwegian women are housewives with housework as their main occupation and many others run their homes in addition to another main job.

Norway is among the first countries to evaluate domestic work in relation to its importance to the national economy. Housework has been included in the annual economic budgets of the nation since World War II. In 1947 - 1948 the value of the contribution made by housewives was estimated at about 14% of the net national income. The importance of housework has thus been realized and has led to study of the problem of rationalizing it. There are two main motives in this work, to lighten the burden carried by the housewife and to free as many housewives as possible for outside jobs.

Rationalization of housework is being effected through improved training for domestic work, an information service operated by the State Information Office on Household Management, and household management courses for men. The interest of the male sex in these matters is an expression of the new division of labour which is taking place in the home. The old attitude—that all household jobs should be done by women only, regardless of the length of the housewife's working day or the burden involved —is becoming obsolete. This division of labour is naturally most advanced with young married people in the towns. In the country the traditional approach to women's work is changing more slowly.

Norwegian women are as yet poorly represented in public life. In industrial life they are usually to be found in the lower paid jobs. Only a few women have so far reached positions of importance and influence. The social and economic problems of the home and family have not yet been solved in a way which would allow women to take their full and equal position in the life of the nation. This serves to restrict their opportunities to get education and work and tends to diminish their political and economic influence. To remove this handicap and give every woman a chance of developing to her full stature may prove even more difficult than the achievement of social equality in the past.

However, the woman who cannot for some reason be on the throne, can be the power behind it. She can use her power "to heal, to redeem, to guide and to guard" wherever she is, in Norway or in any other country of the world.

Geysir Congregation Seventy Years Old

HRUND SKULASON

The year 1960 marked a milestone in the history of the community of Geysir. Seventy years had passed since the founding of this congregation in 1890.

Its story has never been written and this will only be a very short summary of the struggles of a few individuals whose aim it has been to further the work of the church.

My records are incomplete, so I do not wish to mention names except that of the man who organized the congregation. A meeting was held early in 1890 at the home of Jón Pétursson at Fljótshlíð in Geysir. The purpose was to found a congregation, and all the leading members of the district at the time were present.

The community was small and financially poor, but spiritually rich. These men had brought with them a strong religious upbringing. To found a community one had to have the help of God and a place to worship together. So, a congregation was established in 1890 and given the name The Fljótshlíðar Congregation, and under that name joined the Icelandic Evangelical Lutheran Synod at the first convention held in Riverton in 1890. In the year 1903, it is first listed in the Sameiningin as the Geysir Congregation. From infancy to the present day it has been a congregation struggling for its existence but in spite of adverse conditions has always gone forward. In the beginning it was served by laymen and visiting pastors and services were conducted in private homes or in schoolhouses. School teachers and pastors all played their part in the building up of this congregation. Rev. Oddur Gislason served the parish from 1894 until 1903. That year Rev. Dr. Rúnólfur Marteinson accepted a call and served until 1908.

In 1908 Rev. Jóhann Bjarnason was called to serve the parish and held services once a month. Everyone that knows the conditions in New Iceland at that time knows how much of an effort it was for people and pastor to attend services even once a month.

The minister's salary was a mere pittance and even at that, was at times, hard to meet. Beside the financial struggle, a split

occurred within the congregation and that feud raged for years and divided the small community, but in spite of it or perhaps because of it, who can tell, the church flourished.

From the beginning the congregation had talked of the day when they could build a church. Early a small fund was established, a few dollars being added year by year. Then came a rift within the ranks, then World War I and its aftermath. But the small fund grew and the vision of a church in Geysir never dimmed. In the spring of 1928 the young men decided it was time to act and even though the fund was small it was decided to start building immediately. As is usual when a stand has been taken, everyone rallies to the cause. The members and many non-members worked together and gave unsparingly of their time and money and a beautiful little church was built, which is and has been the pride of the community.

In 1929 the church was dedicated and Rev. Johann Bjarnason saw the results of his twenty years of ministry in the parish and Rev. Sigurdur Olafsson the beginning of his. Much was yet to be done to beautify the building and make it a real house of God. Ahead lay the disaster of the thirty's. Those who lived through it know the effect it had on all progress and social life. The congregation lived on, upheld and stimulated by Rev. and Mrs. Olafsson. They worked unselfishly and showed deep understanding of the financial difficulties of the congregation, which gradually improved.

I cannot but mention the work of the Ladies' Aid Freyja at Geysir in connection with the building and beautifying of the church. The pews, chandeliers, carpets and altar railing were all donated by them. For years they have aided the congregation in many ways. The beautiful statue of Christ was donated by the pioneers Páll and Sigríður Pálsson (Kjarna) on their fiftieth wedding anniversary. The candlabras were given by F. P. Sigurdson and family in loving memory of Sigurður and Kristrún Sigurdson and the baptismal font by the J. J. Thorsteinson family in loving memory of Jón and Maria Sigurdson.

In 1940 a great change came about when the Icelandic Synod joined the U.L.C.A. This caused a rift which has not been bridged. In that year also Rev. Olfasson accepted a call to Selkirk so for a time the congregation was without a minister. In 1941, Rev.

Bjarni Bjarnason accepted a call. He and his good wife became able leaders in the work of the church. In 1950 due to ill health Rev. Bjarnason left and once again the congregation was on its own. The work of the church was kept up by various ministers holding services whenever possible. That is never a satisfactory arrangement and people soon lose interest, so in 1953 a call was sent to Rev. Robert Jack of Iceland. This call was accepted and Rev. Jack served the parish for two years.

During those two years the community experienced extremely poor weather which very often made the roads quite impassible. It is not to be wondered at that the work was concentrated in the towns of Arborg and Riverton, and that the rural congregation was not so active. But the work of Geysir still moved forward. In the fall of 1955, Rev. Jack was called back to Iceland and once again the parish was without a minister.

In January 1957, Pastor O. Larson was called and accepted the call to the Arborg-Riverton Parish. The congregation of Geysir had voted against calling a man who could not speak the Icelandic language, as they felt it necessary to have a minister who spoke both languages. However, they had to accept the decision of the Parish as a whole, as the main objective was for the work of the church to go forward regardless of the language used.

The work of the church did prosper under the able leadership of Pastor Larson in spite of the fact that the congregation was not united and only a small percentage of it was active. The few who were did their best and the work prospered, as everyone who got to know Pastor Larson and worked with him loved and respected him for his zeal, honesty and integrity. In April 1961 Pastor Larson accepted a call from Edmonton, and as the congregation enters its seventy-first year, it is once again without a spiritual leaders. Death has claimed many of the congregation's ablest lay leaders so it will be up to the third generation to continue the never ending struggle to go forwad in spite of the apathy and indifference. Secure in the knowledge that God stands beside them giving them the strength to carry on the work of the church to the best of their ability always remembering the foreword of the pioneers, "Everyhing works together for good for them that love God."

Meditations

HELGA JACOBSON

Give us, Lord, a bit of sun,
A bit of work, a bit of fun:
Give us all in the struggle and splutter,
Our daily bread and a bit of butter:
Give us health, our keep to make,
And a bit to spare for poor folks sake:
Give us sense for we're some of us duffers,
And a heart to feel for all who suffer.
Give us too, a bit of song,
And a tale and a book to help us along:
Give us a share of sorrow's lesson,
That we may prove how grief is a blessing:
Give us, Lord a chance to be
Our goodly best—brave, wise and free,
Our goodly best for ourselves and others,
Till all men learn to live like brothers.

When the ladies of the Ardis editorial staff did me the honor to suggest that I contribute an article, my honest reaction was that I had nothing worthwhile that would be of interest to the readers. Although the topics of the day are many and varied in this space age, I feel I am not qualified nor capable of dealing with them. So I rummaged through some old newspaper clippings and found the poem entitled "Ancient Prayer." The author's name is not stated therefore I presume he is unknown.

I decided to use it as my topic and analyze it to my way of thinking. It has undoubtedly suited the time when it was composed, and it also applies to the things we pray for in our modern troubled times.

Oh, **give us Lord, a bit of sun,** is our fervent prayer after a period of gloomy weather, which often brings on a depressed state of mind: or there may be worries that obscure the sunshine from our soul and we group for a ray of light, to relieve the burden and brighten the day.

When this prayer was composed, it may have been that the work had been too hard and strenuous and not enough time for leisure. Therefore, the second thought **"a bit of work, a bit of fun,"** asks for moderation. Doubtless there are many in the ranks of the unemployed to-day, who would pray for a "bit" of work so they could provide their own "bread and butter" and other necessities without the aid of social assistance.

And give us "sense" to appreciate all the wonderful developments in the field of science and hope they will all eventually lead to a blessing for the human race, instead of destruction. As most of us are "duffers" when it comes to analyzing the tremendous changes that are taking place and makes one stand aghast at the intelligence and courage that God has bestowed on the people that are trail-blazers in the world of science.

Give us too a bit of song, to rejoice that we are privileged to stand by and watch these developments.

And a tale and a book to remind us that in ages past, all new adventures have been frowned upon with apprehension and dismay until they have proven their worth.

A heart to feel for all who suffer is a large request, as in this beautiful world of ours there is untold suffering in many forms, and we must accept God's offer to have Him carry our burdens for us, but we accept responsibility also, by sharing in the joys and sorrows of our circle of friends be it large or small, thereby providing a link in a chain of friendliness and good will that could embrace the universe.

That we may prove that sorrow is a blessing, "Give us, Lord, a chance to be our goodly best, brave, wise and free, our goodly best for ourselves and others, Till all men learn to live like brothers," in unity.

The Arborg Memorial Hospital

ANDREA JOHNSON

It was built by the Canadian Red Cross and was officially opened on January 13, 1959, and offers modern facilities and qualified staff. At that time, the rated bed capacity was eight beds and four bassinets. The original board members were Mrs. E. L. Johnson, Chairman, K. O. Einarson, S. O. Oddleifson, and Jas. A. Ambrose. Board members are appointed and represent the Rural Municipality of Bifrost, L.G.D. of Armstrong. Mrs. Lane was the matron and served in that capacity for seven years. Canadian Red Cross Society withdrew in 1954.

A Hospital district was formed and the Hospital taken over by the community. In 1960, a renovation and enlargement program was completed at a cost approximately $95,000.00. Furnishing and equipment totaling $33,000.00 were installed in the new addition to the Hospital. The rated bed capacity increased from eight to fifteen beds for adults and children's were increased from five to eight, and babies' bassinets from five to six.

Present Hospital board members are Mrs. E. L. Johnson, chairman, H. S. Holm, Henry Hibbert, B. Finnson, M. Doychiphyn, T. Lubinsky, H. A. Austman, J. Bauenhicher and Mr. Deneka, sr. Mrs. P. Karsin Matron was also a member of the original nursing staff in 1950. Hospitals have become a vital entity to our way of life. The fact the Arborg Memorial Hospital has accomplished what it has, is a tribute to this Hospital district. Over six hundred patients have been admitted. These admissions amount to five thousand and fifty-five days of care.

This clearly illustrates the importance of the role played by the community Hospital in this area. There is also an X-Ray room in the hospital and every two weeks Miss P. Sokolski, a Lab. and X-Ray technologist comes to give treatment to those needing it. A

fracture bed, valued at $550.00 was donated by the Geysir Community Club.

EDITORS NOTE:

Above are the statistics of the Arborg Memorial Hospital. When we asked Mrs. E. L. Johnson to give us the story about the Arborg Hospital, we did not realize that we were asking a very difficult thing of her and that she could not possibly do so without implicating herself and so she compromised and gave us just facts. The story behind the story of the A. H. is Andrea Johnson. No other single person has done as much for the A. H. as Andrea, and I think it safe to say that were it not for the work she has done there would still be no hospital in Arborg.

At the time when the Red Cross was talking about building a hospital unit, they were not sure where such a unit would be, or how it could be managed to secure funds for such a project. But by working day and night Mrs. Johnson persuaded the officials and the district that Arborg was the place as it was the centre for the area around the town. She so inspired the people that they all joined hands and went all-out to secure the necessary funds. The Red Cross supplied the rest of the money and so the hospital was built.

The district of Arborg and vicinity is a difficult one to travel over and a trip to Winnipeg, Teulon or Gimli put a great strain on both doctor and patient, so it had long been the dream of the pioneer doctors to see a Hospital in the town. However, it always takes someone with courage and vision to make a dream come true. Mrs. E. L. Johnson was that person. She, of course, had the assistance of many very able men and women, which was most necessary, as one person cannot do such an enormous task alone. To all these good people the Hospital will stand as their memorial.

Hard things are put in our way, not to stop us, but to call out our courage and strength.

News Items

The editors of Ardis decided to embark on a new venture this edition, namely to publish items of interest concerning the women of Icelandic origin. These following bits of news are an introduction to what we hope will become a popular section of Ardis. Also it was felt to be desirable to confine the items to accomplishments of this past year only. We invite the readers to send us news items from their areas to be included in next year's issue.

Mrs. A. V. Olson, Lundar, Man.

Worthy grand matron of the Grand Chapter of the Order of the Eastern Star in Manitoba this year is Mrs. A. V. Olson of Lundar, Man. Violet is the daughter of the late Guðni Thorsteinsson and his widow Kristin who resides in Gimli, Man.

Mrs. Anna Magnusson, Winnipeg, Man.

Worthy matron of the Selkirk Chapter of the Order of the Eastern Star this year is Mrs. Anna Magnusson, Winnipeg, widow of the late Marino R. Magnusson of Selkirk who passed away in 1928. Anna is the daughter of the late Björg and Bjarni Thorsteinsson of Selkirk, Man.

Mrs. Kerr Wilson, Winnipeg, Man.

Mrs. Wilson was elected president of the Provincial Executive of the Manitoba Registered Music Teachers' Association this year. Thelma is the daughter of Björn and Helga Guttormson, Winnipeg. She teaches a large class of piano pupils and is the mother of four children, three of whom are musicians in training.

Sister Laufey Olson, Winnipeg, Man.

Last April Sister Laufey accepted a call from the First Lutheran Church in Winnipeg. She is the first Deaconess to serve in this capacity, that of a full time worker, trained at a Mother House of the United Lutheran Church of America. She is also the only Deaconess of Icelandic origin in U.L.C.A. Sister Laufey, the widow of Rev. Carl J. Olson, a former pastor of the Icelandic Synod, is the daughter of the late Margaret and David Johnson of Selkirk, Man. On May 25, 1961 the Women's Organizations of the First Lutheran Church held a reception honoring Sister Laufey and welcoming her into their midst. A presentation was made to the guest of honor.

EDITORS

COVER PICTURE

For the past number of years, the cover of Ardis has been adorned by a picture suitable to its contents, which are of special interest to the women of the Lutheran Women's League. Oddly enough, both of these drawings were done by young men. However, both artists are of Icelandic ancestry and are the sons of two long-time members of the Lutheran Women's League. This edition, it will be noted, has a new cover. We are proud to present to our readers a drawing by a member of Dorcas Society of the First Lutheran Church, a woman of considerable artistic talent. Herdis Maddin, wife of Charles Maddin, was born in the Shoal Lake district east of Lundar, Manitoba, the daughter of Sigurdur and Kristin Anna Eyolfson. Herdis has, for a number of years, been associated with her sister Lillian Eyolfson in her well known Beauty Shop. She has made a name for herself because of her outstanding ability at hairdressing and has been awarded prizes for hairstyling. Beside working at her profession, Herdis has been a devoted wife and mother to four promising children one of whom, Ross, is the 1960 winner of the Governor General's Medal from the Daniel McIntyre Collegiate.

The Editors of Ardis thank Herdis Maddin for taking the time from her many duties to draw and donate the new cover.

I.S.G.

The photograph on the title-page was taken by another of our women of Icelandic origin, Mrs. P. Simonsen, Josephine, daughter of the late Rev. Sigurdur Olafsson and his former wife, Halldora. From childhood she was raised by her father and her step-mother, Ingibjorg. A school-teacher by profession she taught in rural districts and in Winnipeg for a number of years. Artistic by nature, Josephine has engaged in painting, scroll-work and photography as hobbies. Generously, she has given of her time and talent for the benefit of others. Her love of photography is shared by her husband, Peter, who immigrated to Canada from Denmark. Recently she turned professional and opened a photo studio at their home at 859 McDermot Ave., Winnipeg.

L. M. G.

Jakobina Alexander

BORN 1888 — DIED 1961



Jakobina Alexander was born at Kirkjubóli, Fáskrúðsfirði, Iceland, October 11, 1888. She came to Canada in 1900 with her parents Eyolfur Oddson and his wife Ingibjörg Jónsdóttir. The family made its home in Winnipeg for some years.

On August 14, 1907 she married Stefan A. Johnson. Their marriage was blessed with five children. The two oldest, girls, died in the same year, one six weeks old and the other three years old, leaving a great void in the lives of the young people. In 1929 Stefan died after a long seige of illness. Bina, as she was known to her friends, was now left alone to face the enormous task of bringing up her three children. With fortitude and courage she struggled on and achieved her desire of raising a lovely family.

She married Robert M. Alexander in 1943, and looked forward to a contented and restful old age. However, not many years after that her health began to fail and she passed away on January 5, 1961 a Fort William, Ont., after a lenghty illness.

Despite the many trials and heartbreaks of her life, her happy nature, her cheerful disposition and bright outlook carried her through. Her husband and family surrounded her with love and care during all her struggle against sickness. Her children were very devoted to their gallant mother.

Beside her husband, she is survived by one daughter, Elin — Mrs. Lawrence Littleford of Fort William; two sons, Harvey of Fort William and Harold of Winnipeg; a sister, Bjorg, Mrs. Thorkel Thorsteinson of Seattle, Wash.; two brothers, Sigurdur of Blaine, Wash. and Walter of Seattle, Wash. and seven grandchildren.

Bina had been a member of the First Lutheran Church from the time of her confirmation, and member of the Ladies' Aid. Her funeral was conducted by Dr. V. J. Eylands on January 7, 1961 at the church.

God bless her memory.

H. P. B.

Dýrfinna Eggertson Elding



Dýrfinna Elding var fermingarsystir mín, og af því við vorum á sama aldursskeiði lágu leiðir okkar oft saman. Hún var góður vinur vina sinna, frændrækin og hjálpsöm.

Foreldrar hennar komu til Winnipeg á frumbýlingsárum bæjarins og má því segja að Eggertsonbörnin uxu upp með þessum bæ. Þau gerðust meðlimir Fyrsta lúterska safnaðar og börn og barnabörn feta í þeirra fótspor.

Hún átti í fjölda mörg ár við heilsuleysi að stríða og gat því sjaldan sótt fundi, en alltaf fylgdist hún með og studdi starf Kvenfélagsins.

Hún var tryggur vinur, og fyrir alla samúð og samvinnu viljum við þakka.

Guð blessi minning Dýrfinnu Elding.

M. S.

Margrét Bardal



Ég kynntist Margréti Bardal fyrst þegar hún kom til Winnipeg til að vinna fyrir sér og fermast. Þar mættust leiðir okkar, bæði í kirkjunni og ýmsum samkomum og fundum, því Íslendingar fundu bæði ánægju og styrk í því að koma saman og styðja þau mál, er þeir báru fyrir brjósti. Hjartans mál hennar voru **kirkjan** og **bindindi**, og þessi mál studdi hún af öllu hjarta.

Í starfi Kvenfélagsins tók hún alltaf drjúgan þátt, því að eðlisfari var hún aldrei hálfvolg. Hún sótti fundi reglulega og lagði alla sína krafta fram til að styðja þau málefni, er Kvenfélagið hefir á dagskrá.

Hún var forseti Kvenfélagsins um hríð, varaforseti í mörg ár og general convener fyrir ýmis te utan kvenfélagsstarfsemi, t. a. m. teið fyrir "Blind Institute". Auk þess tók hún að sér ýmsar aðrar skyldur í þjónustu Kvenfélagsins, svo sem að spila fyrir sálminn í fundarbyrjun — og afsakaði aldrei. Hennar starf var margbrotið og það er „skarð fyrir skildi" með fráfalli Margrétar Bardal — í Kvenfélagi Fyrsta lúterska safnaðar.

Kirkjulegt starf er meðal, sem áhrif hefir á alla, sem finna hvöt hjá sér að styrkja þann flokk, og **bindindi** er aflið, sem stríðir móti einu stærsta böli mannfélagsins.

Við, kvenfélagskonur, þökkum hennar langa og dygga ævistarf — og ég þakka vinskap gegnum árin.

M. Stephensen

Jonina K. Blondal

BORN 1871 — DIED 1960



Mrs. Blondal was born in Iceland July 21, 1871, the daughter of Grímur Grímsson and his wife Jónína K. Jónsdóttir.

Just when she came to this country is not known, but when I first remember her, she and her sister Sigridur, lived with their grandmother in the "Tin Terrace" on Lydia St. This building received its name from its shiny tin roof and sheltered many well-known Icelandic families in those early days. Between the grandmother and her granddaughters there was a very close and tender relationship.

Tall and slender with her fair hair and clean complexion, Mrs. Blondal was a very good looking woman, even in old age.

She was confirmed in the First Lutheran Church in 1885, and was a member there throughout her life. Mrs. Blondal was always an active member of the Ladies' Aid in her church from the time when in her teens, she attended its meetings and with other girls of her age, was given some instruction in sewing. Early in her life, she went to work in a dressmaking shop, and earned her living as a dressmaker to the time of her marriage.

Mrs. Blondal had two sisters, Sigridur, who married Mr. P. Bowery and lived in Selkirk after her marriage, and Jóhanna, the youngest of the sisters, who made her home with the Blondals until the time of her marriage to Mr. S. Swanson, and who lived in Edmonton, Alta. most of her married life.

On June 6th, 1893 Jónina was married to Mr. Jón A. Blondal at that time a well-known photographer. He was a gentle and kindly man, very fond of music. Both Mr. and Mrs. Blondal sang for many years in the choir of their church. Their home was warm and hospitable and a pleasant place to spend an afternoon or evening.

The Blondals had three children, Larus, who died in infancy, Laura, Mrs. William Siddle of Winnipeg, and Theodore who resides in Detroit, Mich. and has two sons, two daughters, and three grandchildren.

Mrs. Blondal and her daughter lived together after Mr. Blondal's death and when Laura married, Mrs. Blondal continued to make her home with them where she received loving care and consideration to the end of her long life.

T. H.

Be cheerful. Give this lonesome world a smile.
We stay at longest but a little while.
Hasten we must, or we shall lose the chance
To give the gentle word, the kindly glance.
Be sweet and tender—that is doing good:
'Tis doing what no other kind deed could.

Anonymous

Guðný Sesselja Eyólfsson

Fædd 26. júlí 1890 — Dáin 28. febrúar 1961



Guðný var fædd að Riverton, Manitoba 26. júlí 1890, dóttir hjónanna Sigurðar og Rósu Eyólfsson, sem fluttu vestur til Víðir-byggðar og munu hafa verið með fyrsta landnámsfólki þeirrar byggðar. Eftir lát foreldra sinna var Guðný bústýra hjá Tryggva bróður sínum, eins lengi og kraftar leyfðu. Er hann enn búsettur á landnámsheimilinu í Víðir-byggðinni Einnig lifa hana annar bróðir, Vilberg, í Árborg, og þrjár systur, Mrs. Hodgson í Winnipeg, Mrs. McKay í Winnipeg og Mrs. Johnson á Englandi.

Guðný lézt þann 28. febrúar síðastliðinn á Misericordia sjúkrahúsinu í Winnipeg, eftir langt og erfitt sjúkdómsstríð, fyrst á sjúkrahúsinu í Árborg og svo í Winnipeg. Hún var meðlimur Víðis-safnaðar frá þeim tíma er söfnuðurinn var stofnaður þar í byggð og til æviloka. Var hún og líka í kvenfélaginu Ísafold í mörg ár. Við félagssystur hennar kveðjum hana með söknuði og þakklæti fyrir vel unnið starf. Með þeirri stillingu og prýði, er jafnan einkenndi hana, gladdist hún með glöðum og tók jafn innilegan þátt í sorg þeirra, er hana bar að garði.

Svo kveðjum við hana með þessu litla versi, sem flest okkar, sem fullorðin eru, lærðum við móðurhné í bernsku og sem hefir verið veganesti okkar á lífsleiðinni:

> Höndin sem þig hingað leiddi
> himins til þig aftur ber,
> Drottinn elskar, Drottinn vakir,
> dag og nætur yfir þér.

Blessuð sé minning hennar. R. G.

Guðrún Eyolfson

DÁIN 1960



Guðrún Eyolfson dó að heimili dóttur sinnar, Margrétar Lindal að Lundar, Man. 12. janúar 1960 níutíu ára gömul. Hún kom með foreldrum sínum frá Íslandi ung að aldri og settist fjölskyldan að í North Dakota. Þar giftist hún Jóni Eyolfsyni 28. maí 1889. Þau fluttust til Kanada og voru til heimilis lengst af að Lundar, Man.

Hún á eina systur á lífi, Björgu Hanneson að Akra, N.D. Sex börn lifa móður sína. Eru þau: Margaret Lindal, Lundar; Finnbogi, Lundar; Lukkabjörg Gudmundson, Lundar; Óskar, Lundar; Guðlaug Halldorson, Calgary, Alta., og Harald, Winnipeg.

Guðrún var glaðleg og kjarkmikil kona og var það henni meðfætt að hlynna að sjúkum og eru hér margir í þessari byggð, sem bera henni hlýhug fyrir það starf.

Hún tilheyrði lúterska söfnuðinum á Lundar og var hún staðföst og einlæg í sinni trú. Hún gekk í kvenfélagið „Björk“ á öðrum fundi þess og tilheyrði þeim félagsskap til dauðadags og vann á meðan kraftar entust.

Við, sem þekktum hana og eigum margar góðar endurminningar að geyma, getum sagt með sálmaskáldinu:

„Margs er að minnast,
margs er að sakna.
Hafðu þökk fyrir allt og allt.“

Félagssystur

Gúðný Sigríður Johnson

Born 1876 — Died 1960



Guðný Johnson was born at Öxnadal, Eyjafjarðarsýsla, Iceland, Sept. 12, 1876, daughter of Jon Thorkelson and Inga Kráksdóttir. The year 1899 she married Thorleifur Johnson at Holtsmúla, Skagafjarðarsýsla, Iceland. They migrated to America July, 1900, made their first home in Mountain, N.D., later in Sherwood, N.D. and then at Crystal, N.D. In 1918 they moved to Big Point district, Langruth, Man. where Thorleifur predeceased her in 1939. After his death she lived with her son Stephan who took over the farm after his father's passing. The Johnson home was well known in the community for its gracious hospitality at all times. Guðný was a real homemaker and a loving wife and mother. Her pleasant unassuming manner, and her friendliness endeared her to all who knew her. She took part in community affairs, especially the Lutheran church and Ladies' Aid.

She died suddenly July 14, 1960 from a heart attack at her home where she had been active to the last day. She leaves to mourn her six children, eleven grandchildren, and two great grandchildren. Two sons predeceased their parents.

May Good bless her memory.

L. F.

Henrietta Guðbjartsdóttir Johnson



Henrietta Johnson lézt á elli heimilinu Betel síðast liðið vor, fimmta ári yfir nírætt. Hún va fædd nálægt Patreksfirði á Íslandi Fannst manni oft hún vera sjál höggvin úr því stórbrotna strand- bergi, er myndar Vestfirði. Lundi gat verið glaðlega glettin sem létt- stíg báran dillaði sér við sólbjarta sanda, svo gat skipt um snögglega sem hvirfilvind slægi niður af fjöllum eða inn fjörðinn, þá hvít- fissuðu háar öldur á hverju skeri.

Hún fluttist ung til Ísafjarðar og lærði þar saumaskap. Þar giftist hún Jens Jónssyni, eignuðust þau þrjú börn, fluttust svo til Kanada um 1911 og settust að nálægt Amaranth, Man. Tvö börn þeirra komu með þeim frá Íslandi, það elzta, dóttir, Magdalina að nafni, varð eftir. Fluttist hún síðar til Kanada með manni sínum, Sigurði Brynjúlfssyni, sem mun vera af hinni alkunnu vestfirzku Mýrar- ætt. Búa þau í Vancouver, B.C.

Eftir fárra ára búskap kom Henrietta til Winnipeg með bæði börn sín fárveik og létust þau fullorðin á St. Boniface Tæring- arhælinu. Eftir það bjó hún áfram í Winnipeg, flest af þeim árum taldi hún heimili sitt hjá systkinunum Eyva og Guðbjörgu Sig- urdson og reyndist Guðbjörg henni sérstakt tryggðatröll allt til æviloka. Hún flutti til Betel árið 1952 og leið þar vel.

Hún var meðlimur stúkunnar Skuld og kvenfélags Fyrsta lúterska safnaðar. Var allt hennar félagsstarf heilsteypt sem skap- gerð hennar.

Hún var jarðsungin frá Fyrstu lútersku kirkju af séra V. J. Eylands og lögð til hvíldar í Brookside-grafreit.

Farðu vel, gamli Vestfirðingur og þökk fyrir margra ára góða viðkynningu.

V. T.

Vilhelmína Ólöf Johnson

FÆDD 1896 — DÁIN 1960



Villa eins og hún var ætíð kölluð, var fædd í Árnanesi í Austur-Skaftafellssýslu á Íslandi 18. apríl 1896. Foreldrar hennar voru Þórarinn Kristjánsson og kona hans, Guðrún ljósmóðir Einarsdóttir Stefánssonar alþingismanns í Austur-Skaftafellssýslu. Til Kanada kom hún með foreldrum sínum árið 1902 og settust þau að nokkru síðar í Víðis-byggðinni í Nýja Íslandi. Þar ólst Villa upp og missti hún móður sína, er hún var ellefu ára gömul. Hún var elzt af fjórum börnum og varð það því hennar hlutskipti að hlynna að og bera umhyggju fyrir þeim, sem yngri voru.

Árið 1916 giftist hún Halli Johnson og bjuggu þau í Langruth, Víðir og síðustu árin í Árborg. Af sex börnum þeirra hjóna lifa fjögur, Florence Einarson, Árnes, Lily Thordarson, Gimli, Edward, Gimli og Bertha Jónsson, Árnes. Það var henni þungur harmur, er þau hjónin misstu son sinn Einar, er var yngstur þeirra barna og yndi foreldranna. Nokkru seinna urðu þau fyrir þeirri sorg að missa dóttur sína, Helen Howell, frá fimm ungum börnum. Þá tók Villa að sér tvö yngstu börnin og reyndist þeim eins vel og kraftar leyfðu.

Hún var mörg ár meðlimur í kvenfélaginu Ísafold í Víðir og

síðar meðlimur í kvenfélagi Árdals-safnaðar í Árborg og starfa[ði] í þessum félögum af miklum vilja og ósérhlífni.

Hún andaðist á heimili sínu í Árborg 15. desember 1960. Kveðju athöfn fór fram í lútersku kirkjunni í Árborg, og var hún lögð t[il] hinztu hvíldar í Víðis-grafreit. Pastor J. O. Larson flutti kveðjumá[l].

Við, sem áttum samleið með henni, minnumst hennar me[ð] söknuði og þakklæti fyrir trúmennskuna og glaðværðina. Starfi[ð] er lokið, en minningarnar lifa.

Far þú í friði,
friður Guðs þig blessi.

A. A

Iris Loreen Nordman

Mrs. John Nordman, the former Iris Loreen Davidson, wa[s] born in the Glencove district where she received her public schoo[l] training and later attended the high school in Cypress River. I[n] July 1940 she married John Nordman and their home was blesse[d] with three children, Dennis, Dianne and Cheryl. Mrs. Nordma[n] and her husband farmed in the Bru district. She was a membe[r] of the Bru Lutheran Ladies' Aid and served as treasurer of tha[t] organization. For a number of years she taught Sunday School i[n] the Bru church. She was also a member of the Royal Jubile[e] Rebekah lodge at Cypress River, and an active community worke[r].

Mrs. Nordman leaves to mourn her passing, beside her hus[-] band and children, her mother Mrs. Fred Davidson of Cypres[s] River, six sisters and five brothers. Her father predeceased her [a] number of years ago.

Mrs. Nordman passed away at her home on August 16, 196[0]. The funeral service was held in the Bru church on Friday, Augus[t] 19. Rev. O. D. Olsen officiated and interment was made in th[e] Bru cemetery. The Royal Jubilee Rebekah Lodge members forme[d] a guard of honor in observance of last rites.

Guðrún Ísleifsdóttir Pálsson



Guðrún Pálsson var fædd að Barkarstöðum í Fljótshlíð á Íslandi, ólst upp að mestu hjá venzlafólki í Reykjavík. Kom hún til Kanada laust eftir aldamót og skömmu seinna til Nýja Íslands. Sá ég hana á fyrstu samkomunni, er mér sem unglingi var leyft að sækja. Var sú skemmtun haldin af kvenfélaginu Freyju í skólahúsi Geysis-byggðar, og er mér í fersku barnsminni, er tjöldin voru dregin til hliðar, sat þar dökkhærð, fölleit stúlka með gítar í kjöltu og sló mjúka tóna og söng íslenzk lög. Seinna giftist hún ungum manni úr því nágrenni, Sveinbirni Pálsson, og bjuggu þau í nokkur ár þar í byggð og var hún pósthúshaldari Geysis á því tímabili.

Fluttust þau síðar til Árborgar, þar innritaðist Sveinbjörn í herinn, og féll hann á Frakklandi í október 1918. Átti Guðrún heimili í Winnipeg frá því, þar til hún fluttist aftur til Íslands 1930. En tuttugu árum seinna leitar hún aftur til Winnipeg. Þá var all vestur-íslenzkt félagslíf og umhverfi gjörbreytt og fann hún sig ekki hluta af hinu nýja þjóðlífi Vestur-Íslendinga. Svo aftur var horfið til Íslands. Ég sá hana síðast á gatnamótum Laugavegs og Frakkastígs í Reykjavík árið 1959. Þar átti hún lítið hús og bjó þar ein. Hún bauð mér inn til sín og þar stóð gítarinn hennar upp við orgelið. Veggir voru þaktir bókum. Hún unni hljómlist, var vel lesin, hafði yndi af gamanljóðum, en hún var alltaf einmana. Má vera hún hafi sjálf verið sök að því, en eitt var hægt að dá hana fyrir, hún heyrðist aldrei segja hnjóðsyrði um nokkurn mann. Hefði oft verið vel, ef aðrir hefðu breytt eins við hana.

Hún var meðlimur í söngflokki Fyrsta lúterska safnaðar o kvenfélagi þess safnaðar, er hún bjó í Winnipeg.

Hún lézt að elliheimilinu Grund í Reykjavík í desember 196 af afleiðingum af slagi, og hvílir hún nú í hinu fagra umhver í Fossvogskirkjugarði við Reykjavík.

V. T

If I did not see that the Lord kept watch over the ship, I should long since have abandoned the helm. But I see Him through the storm, strengthening the tackling, handling the yards spreading the sails—yes, more, commanding the very winds! Should I not be a coward if I abandoned my post? Let Him govern, let Him carry forward, let Him hasten or delay, we will fear nothing, for He is there.

Martin Luther

Helga Peterson

Born 1886 — Died 1961

Helga was born at Syðri-Reykjum in Húnavatnssýsla, Iceland on August 13, 1886.

When Helga was fifteen years old, the spirit of adventure took her across the ocean to Canada, where she earned her living as a dressmaker and at other various occupations until 1906 when she was married to Vilhjalmur Peterson from Felli in Biskupstungum in Árnessýsla, Iceland.

Helga and Vilhjálmur moved to Big Point in 1912. Of the nine children born to them eight are living. Helga worked side by side with her husband. They were poor the first years as were most Icelanders in the yearly days, but lived well and brought up their family to be honest, God-fearing people.

Helga was predeceased by her husband in 1949. God walked with her as her health began to fail and she became to all appearances, a helpless invalid. Her spirit never failed. The years she spent in a wheel chair were fruitful years. She always kept in touch with her friends and relatives far and near. She kept her love for all things beautiful, as well as for her beloved homeland Iceland. The growing of flowers delighted her and seemed to bring God's world to her bedside. Her children, surrounded her with loving care and devotion.

Helga passed away on April 26, 1961 at the Winnipeg General Hospital and was laid to rest in the Langruth Cemetery. Rev. Ingthor Indridason officiated.

"And dearer than all things I know,
Is childlike faith to me
That makes the darkest way I go
An open faith to Thee."

E. H. B.

Gudny Sigurdson

BORN 1894 — DIED 1961



Gudny Sigurdson was born in 1894 at Lundar, Man., the daughter of the late Olafur Thorlacius and his wife Guðrún Daðadóttir. Some time later the family moved to Dolly Bay district, now part of Ashern. There Gudny, one of twelve brothers and sisters was brought up. Steeped in true pioneer spirit she was taught the fundamental trades of hospitality, hard work and resourcefulness, along with love and sympathy for her fellow man.

In 1922, she was married to Ormur Sigurdson, a prominent figure in the building trade in Winnipeg. He predeceased her in June, 1958.

She was a member of the First Lutheran Church and its Ladies' Aid, where she was an active worker and gave unstintingly of her time and money right up to the time of her death.

Three children, two charming, well gifted daughters, Thora, Mrs. E. V. Cooke and Margaret, Mrs. B. H. Green and a son, Norman, all of Winnipeg, mourn a most devoted mother. A large group of relatives also mourns this fine woman who proved herself to be a pillar of strength to her family whenever the need arose.

The Ladies' Aid miss her greatly, her cheerfulness, her generosity, and her unfailing loyalty. They extend their sympathy to her children who stood by her so nobly through the long, dark hours of illness.

V. T.

Rósa Vigfússon

FÆDD 1874 — DÁIN 1961



Rósa heitin var fædd í Reykjavík. Foreldrar hennar voru séra Oddur V. Gíslason frá Stað í Grundavík og Anna Vilhjálmsdóttir Hákonarsonar frá Kirkjuvogi í Höfnum. Ólst Rósa upp hjá ömmu sinni, Þórunni Brynjólfsdóttur að Kirkjuvogi, til sextán ára aldurs.

Þegar hún var fjórtán ára, veiktist hún og lá þrjár stórlegur hverja á eftir annarri, og var henni ekki hugað líf. Hún komst þó til heilsu aftur, en hún hafði misst heyrn og bagaði það henni alla ævi. Hafði hún verið bráðgáfuð stúlka og var að búa sig undir að ganga mentaveginn, er þessi veikindi byrjuðu. Fluttist hún aftur til föður síns og þar kynntist hún Trausta Vigfússyni, sem hún gekk að eiga þann 27. október 1894 að Akranesi, og fluttust þau til Ísafjarðar. Þar byggði Trausti hús, en árið 1898 fóru þau alfarin til Ameríku. Voru þau fjögur ár í Riverton, en í apríl 1902 fluttust þau að Vatnsdal í Geysisbyggð og bjuggu þar til 1950, er þau fóru til Árborgar og dvöldu þar til dauðadags.

Eina dóttur, Þórunni, eignuðust þau Rósa og Trausti. Var hún ætíð þeirra stoð og stytta. Meðan þau bjuggu í Vatnsdal, var það hún, sem vann búverkin með föður sínum og er þau fluttust til Árborgar eftir að heilsan bilaði, hjúkraði hún foreldrum sínum með mikilli alúð og umhyggju. Munu fáar dætur hafa fórnað eins lífi sínu fyrir foreldra sína.

Rósa sáluga var eins og áður er minnzt bráðgáfuð kona, en naut sín aldrei vegna heyrnarleysisins og heilsuleysis í mörg ár. Glöð og skemmtileg var hún heim að sækja og mjög myndarleg í verkum. Skáldmælt var hún og hafði yndi af lestri og söng.

Hún dó 25. maí 1961 og var jarðsungin í Árborg af séra Jóni Bjarman, en lögð til hinztu hvíldar við hlið manns síns í Geysisgrafreit. Blessuð sé minning hennar.

H. S.

I walked a mile with Pleasure.
She chattered all the way,
But left me none the wiser
For all she had to say.

I walked a mile with Sorrow
And ne'er a word said she:
But, oh, the things I learned from her,
When Sorrow walked with me.

Anonymous

President's Report

INGIBJORG S. GOODRIDGE

Greetings! delegates, members and friends assembled here for the thirty-seventh convention of the Lutheran Women's League. It is with regret that I absent myself from you at this time, but cricumstances beyond my control have so decreed.

However, I pray that this gathering may, once again, prove to be a rewarding experience to you. I also pray that God may lay His blessing upon you and on all your deliberations and decisions and that the time spent together, here in His house, may serve to cement the bonds of friendship that exist within this organization and to strengthen the Christian work we are endeavoring to do.

The past year has held its usual share of joy and sorrow. We note, with profound regret, the passing of our dear friend and loyal supporter Rev. Sigurður Ólafsson. He did so much in support of our Camp, indeed, we question what the camp would have done without the able direction of Rev. and Mrs. Ólafsson. His kindliness, gentleness and understanding will be long remembered by every child and adult who came to know him. He endeared himself to all. In view of this fact, your Executive, felt it but fitting to make a donation in his memory to Children's Trust Fund of Sunrise Camp. God bless his memory and his example to us. We mourn with his widow and family.

Three executive meetings were held this past year. Unfortunately, the out-of-town members were not able to attend all the meetings. We realize that travel to the city during the winter often poses a problem, but needless to say, we missed them and hope that next year we may be more fortunate in having them with us at the Executive meetings. We also miss those of our members who, because of ill health or for other reasons, are not present at this convention. To them we wish a speedy return to better health so that they may be with us next year.

Our tribute to our members who have died during the year is, as always, mingled with thanks for work well done.

The Camp has been fortunate in securing a full time Director, Mr. George Boam a member of St. Stephen's Church. We welcome Mr. Boam and have every confidence that the camp will flourish under his leadership.

Ardis welcomes to is Editorial Staff Mrs. Hrund Skúlason and Miss Lilja Guttormson, both of whom are well known to the readers of Ardis as well as to the L.W.L. for their contributions to the book and to the work of the League.

As you may recall, at the convention last spring at Lundar, it had been planned to show the Icelandic Documentary Film "A Rescue at Sea." Due to a Custom's delay, the film arrived too late to be shown at that time. However, it was decided at the October executive meeting to show the film at First Lutheran Church, late in January and to earmark the proceeds for use as Camp improvements—possibly towards building a suitable gate. The film has been shown twice at First Lutheran, once at Vidir, Man., has been loaned to a Masonic Lodge and to the Icelandic Canadian Club. The latter two organizations are making donations for the use of the film and these amounts will be added to the Camp Gate Fund. The film will be shown at Langruth on June 17.

As always, the Camp is our main project and we must continue our efforts in support of it. The Camp grows in value each year as improvements are made both within the building and without and needed equipment is added. We trust that the attendance this year will be even better than heretofore. We must continue to advertise our Camp and bring its benefits and values to the notice of all our children and young people. We must boost our Camp.

This year we are launching a new project. This is to be a picnic held at Sunrise Camp for the residents of Betel at a date suitable to both parties. The planning of the entire day—entertainment, transportation and refreshments—is in the hands of a committee appointed at the January executive meeting.

Many other matters will come before this convention and will receive due consideration. Temperance always one of our most important issues will need our support, as will the Library committee, the Handicraft at Camp, and the Properties committee. This last named committee does a yeoman job each year before Camp

opens. We hope this year, to enlist the aid of as many members as possible. Truly applicable is the saying, "Many hands make light labour," as there is a tremendous clean-up job to be done. In passing may we say that it is always a pleasant as well as a busy time on Clean-up Day at Camp.

We are extremely grateful to the ladies of First Lutheran Church who are our hostesses at this convention. When we were faced with the fact that we had nowhere to hold the convention, they came to our rescue, even though it was less than a month to the opening date. We sincerely thank the Ladies' Aid, The Women's Association, and the Dorcas Society for being such good sports and ask God's richest blessing on them. We hope we can evolve a plan whereby the place of the next Convention can be arranged before the current convention end each year. Toward that end, we have listed the places and dates of the last ten conventions at the bottom of the prepared agenda. This would make the planning for the Convention much simpler for all concerned.

We are also very grateful to Miss Mattie Halldorson who so graciously consented to take over conducting this Convention. Personally, I thank my good friend who has so ably assisted me in the preparation of this year's activities and I feel sure that under her leadership, this convention will be a successful and enjoyable experience to one and all.

Our sincere thanks to Dr. V. J. Eylands for his participation in the opening service of this convention, for taking time to lead us in devotions and to serve Communion to the delegates and members. We look forward to worshipping together this Sunday and trust that every delegate will be present at Divine Service at eleven o'clock. It is the hope of the Executive that every delegate will be able to attend the entire convention.

Our thanks to Sister Laufey Olson for conducting our Devotional Periods at the Saturday sessions. We are happy to know that Sister Laufey has now become one of us by accepting the call of First Lutheran Church.

At the close of the convention, may each of you return to your homes safely, enriched in mind and blessed in spirit, to enjoy a happy summer and then to take up the activities within your churches in the fall with renewed vigour.

Secretary's Report

BY VALDINE SCRYMGEOUR

June 2nd, 3rd, 4th, 1961

The thirty-seventh annual convention of the Lutheran Women's League of Manitoba (Icelandic) was held at the First Lutheran Church, Winnipeg, under the auspices of the three ladies aids of that Church.

FRIDAY, JUNE 2nd, 7:30 P.M.

Prior to the official commencement of the Convention, Dr. Eylands conducted a devotional period, followed by a communion service. After the service, Dr. Eylands welcomed the delegates, executive and guests on behalf of the First Lutheran Church.

Miss Mattie Halldorson ,third vice-president, chaired the convention. After the credentials were received, Mrs. J. Ingimundson gave the address of welcome and Mrs. J. Guttormson of Lundar replied on behalf of the delegates. Following this the President's, Secretary's and Treasurer's reports were presented.

A minute's silence was observed in honor of the following members of the various ladies aids who had passed away since the last convention:—Mrs. Gudrun Palsson; Vilborg Fredrickson; Dyrfinna Elding; Margret Bardal; Jacobina Alexander; Gudrun Sigurdson; Henrietta Johnson—all from the Ladies Aid, First Lutheran Church. Mrs. Iris Nordman; Margret Josephson, Cypress River; Mrs. Helga Peterson; Gudny Johnson, Langruth; Mrs. John Ingjaldson, Selkirk.

SATURDAY, JUNE 3rd

9.00 a.m. to 12.00 noon an 2.00 p.m. to 5.45 p.m.—Business sessions.

PROGRAM
8.30 p.m.

Mrs. Viola Perkins, Chairman.

Hymn 527

Vocal Solo .... Dianne Haltalin

Cello Solo .... Eric Wilson

Quartette .... Dianne Haltalin
Shirley Bjarnason
Kerrine Wilson
Paul Sigurdson

Violin Solo .... Carlisle Wilson

Accompanists:
Mrs. Thelma Wilson
Miss Mekkin Gudmundson

Slides taken in Norway .... Miss Lilja Guttormson

SUNDAY, JUNE 4th

9.00 to 10.30 a.m.—Business session and elections of officers.
11.0ᴄ a.m.—Divine service conducted by Dr. V. J. Eylands.

CONVENTION BUSINESS IN BRIEF

Total number of organizations 23. There were 29 delegates representing 16 societies, 2 ministers wives, 1 Deaconess and 2 individual members in attendance.

Finance—Treasurer's report shows balance as of May 18th, 1960, $342.94. Receipts to May 26th, 1961, $152.33; Disbursements $195.00, leaving a balance of $300.27.

THE AGENDA

Sunrise Lutheran Camp—General Fund, Receipts $1,112.36, bank balance May 15th, 1960, $1,727.52. Disbursement $875.02, bank balance May 25th, 1961, $1,964.86.

Children's Trust Fund—Receipts including interest $522.34, bank balance May 12th, 1960, $449.29. Disbursements $319.90, leaving a bank balance May 24th, 1961, $651.73.

Memorial Fund—Receipts $22.62, bank balance May 15th, 1960, no disbursements, leaving a bank balance May 17th, 1961, $316.12.

Sunrise Camp Operational Fund—Total receipts $3,174.71, cash on hand May 15th, 1960, $746.30. Total disbursements, $3,425.83, leaving a bank balance May 25th, 1961, $495.18.

The Camp Committee reported a successful season in 1960.

Library Committee—Some more of the Icelandic Canadian magazines had been bound and are in the Camp library.

Temperance—Mrs. B. Bjarnarson presented this report. A donation of $25.00 is to be sent to the Alcoholic Education Service.

Ardis—Total receipts 866.04. Cost of printing Ardis, $837.38, showing receipts over disbursements $28.66, bank balance May 25th, 1960, $917.64, bank balance May 31st, 1961, $946.30.

Handicraft—will be carried on with the League co-operating with Mr. Gissur Eliasson.

Election of Officers—Mrs. Flora Benson presided during the election of officers.

Honorary Life Member—Mrs. Ingunn Bardal Marteinsson.

Honorary Members—Sister Laufey Olson; Mrs. Sigrun Thorgrimson; Mrs. V. J. Eylands; Mrs. J. Bjarnason, Winnipeg; Mrs. J. Bjarman, Lundar; Mrs. O. D. Olsen, Glenboro; Mrs. W. Bergman, Selkirk; Mrs. I. Indridason, Langruth; Mrs. W. Becker, St. James; Mrs. Nadiger, Gimli; Mrs. R. Magnusson, Riverton.

Past President .... Mrs. Elizabeth Bjarnarson, Langruth
President .... Mrs. Ingibjorg Goodridge, Winnipeg
First VicePresident .... Miss Mattie Halldorson, Winnipeg

Second Vice-President .... Mrs. Edith Ingimundson, Winnipeg
Third Vice-President .... Mrs. Sigridur Johnson, Winnipeg
Recording Secretary .... Mrs. Valdine Scrymgeour, St. James
Corresponding Secretary .... Mrs. Bertha Hallson, Winnipeg
Treasurer .... Mrs. Bena Freeman, Winnipeg
Asst. Treasurer .... Mrs. Stjana Crow, Winnipeg
Executive—Mrs. Margret Stephensen; Mrs. Dora Breckman;

Mrs. Helga Guttormson; Mrs. Fjola Gray; Mrs. Elvira Eliasson; Mrs. B. H. Henrickson; Mrs. E. W. Perry; Mrs. Flora Benson—of Winnipeg; Mrs. Kristrun Sigurdson, Riverton; Mrs. Asta Erickson; Mrs. Dora Johnson—Selkirk; Mrs. Gudrun Johnson, Gimli; Mrs. Halldora Bjarnason, St. James; Elizabeth Bjarnarson, Langruth; Mrs. Louise Gislason, Morden.

Ardis—Editors—Mrs. Ingibjorg Olafsson, Winnipeg; Mrs. Hrund Skulason, Geysir; Mrs. Ingibjorg Goodridge, Winnipeg; Miss Lilja Guttormson, St. James.

Winnipeg Advertising—Mrs. Edith Ingimundson, Mrs. Runa Jonasson, Winnipeg.

Treasurer & Manager—Miss Inga Benjaminson, Winnipeg.

Asst. Treasurer—Mrs. Inga Gillies, Winnipeg.

Committee Publicity—Mrs. Emily Vigfusson, Arborg; Mrs. Magnusina Halldorson, Gimli; Mrs. Herdis Eastman, Riverton; Mrs. Margaret Bjarnarson, Langruth; Mrs. S. Tomasson, Hecla; Mrs. Borga Magnusson, Baldur; Mrs. Lilja Christie, Glenboro; Mrs. Dora Breckman, Winnipeg.

Sales—Mrs. Herdis Erickson, Arborg; Mrs. J. Thorkelson, Arnes; Mrs. Kristin Olafson, Riverton; Mrs. Lara Tergesen, Gimli; Mrs. Kitty Thorsteinson, Husavik; Mrs. Lena Thorleifson, Langruth; Mrs. A. Gillies, Morden; Mrs. Kristin Paulson, Lundar; Mrs. Hildur Johnson, Grund; Mrs. Elvina Jamieson, Grund; Mrs. Clara Johnson, Cypress River; Miss M. Halldorson, Gimli; Mrs. T. Oliver, Selkirk; Mrs. Margaret Brydges, Mrs. G. Vigfusson, Selkirk, Man.

Library—Mrs. B. Henrickson; Mrs. Christine Johnson, Mrs. Flora Benson, Winnipeg; Mrs. Veiga Thorsteinson, Husavik.

Handicraft—Mrs. E. W. Perry; Miss Gudrun Stefanson; Miss E. Crawford, Winnipeg.

House Committee—Mrs. Rosa Johannson; Mrs. Svana Beck; Mrs. Toby Johnson; Miss Anna Stefanson; Mrs. Villa Turner; all of Winnipeg; Mrs. O. Thorsteinson, Husavik; Mrs. Ingibjorg Bjarnason, Gimli.

Representative to the Alcoholic Education Service—Mrs. B. Bjarnarson, Langruth.

Archivist—Mrs. Valdine Scrymgeour, St. James.

Sunrise Camp Board—for one year term—Mr. S. O. Bjerring, Life Member; Mr. Gissur Eliasson; Mrs. S. Olafsson; Mrs. H. G. Henrickson; Mrs. Flora Benson, Winnipeg; Pastor W. Becker; Mr. K. Honey; Mrs. Anna Magnusson; Miss Lilja Guttormson, St. James; Mrs. Elizabeth Bjarnarson, Langruth; Mr. Harold Johnson, Dr. Eyjolfur Johnson, Mr. Harold Henrickson, Selkirk; Mrs. Laura Nordman, Cypress River; Dr. F. E. Scribner, Gimli; Mrs. Anna Austman, Mrs. Helga Johnson, Arborg; Mrs. Gudlaug Arason, Husavik; Mrs. Octavia Johnson, Mrs. Mattie Sigfusson, Lundar; Mrs. Gertie Thorarinson, Riverton.

Representatives to Synodical Convention, St. James—Mrs. Helga Guttormson, Mrs. Bena Freeman, Winnipeg.

Secretary's Address:

Mrs. Valdine Scrymgeour,
406 Moorgate St.,
St. James 12, Man.

Treasurer's Address:

Mrs. Bena Freeman,
697 Strathcona St.,
Winnipeg 10, Man.

Report On Alcohol Education Service

ELIZABETH H. BJARNASON

Madam President and Delegates to the Lutheran Women's League Convention in Winnipeg, June 2, 1961.

I would first like to extend my greetings to this convention, asking God's Blessing on it and feeling sure that with His Gracious help the Lutheran Women's League will carry on His work for years to come.

As to this report I must confess that I find myself wanting in regard to work on the committee on the Manitoba Temperance Alliance Association—to which I was appointed last year—being unable to attend meetings as required. I attended a meeting held last fall, but was unable to attend any others, and so I do humbly apologize to this convention for how poorly I have fulfilled my mission.

I think I will start this general report with a report of a Study on Manitoba Liquor Laws and Application at the Eleventh Annual Meeting in Winnipeg November 24th and 26th, 1960.

Liquor Outlets—Licenses have been issued to 12 different kinds of liquor rooms since March 1957. Since March 1956-59 liquor sales in Manitoba have risen about 8½ million dollars. Dr. Andrew C. Ivey of the University of Illinois has this to say, "Alcoholism is increasing in Canada along with growing sales."

The Bracken Commission felt that sports games, communal enterprises should be the concern of all socially minded citizens and the Government. They will serve more to reduce drinking than the establishment of any type of outlet.

The hope of the future rests in the hands of our youth. We think that the facts about Alcohol as a beverage should be taught so well in our schools that children will be convinced of its harmful effects.

Statement from the Police Court:

"The women of Indian ancestry is still causing concern, being ill prepared either by environment or education for city life and child-like in the ease with which she is enticed into drunkenness and immorality. There is presently being planned a hostel for their race which may be of great help to these people." The Indian Friendly Centre has since come into being and serves their needs but they are short staffed. A paid social worker is needed to patrol north Main Street from 11:30 p.m. to 2 a.m.

A question put to Chief Taft: "What part does liquor play in increased immorality?" was answered: "Liquor cannot make a good girl do anything she does not want to do. It will relax her inhibition only. If she commits an immoral act, it is because she is immoral to begin with but without liquor is afraid to do it. The desire is latent in her.—A man does not commit a crime because he is drunk, he has thought it through before taking the liquor which gives him courage to commit the act."

Welfare Department—Increase of case loads from 984 in January 1954 to 1,981 in 1960.

Quoting Mr. O'Brien, Supervisor of Administration—"I feel that the increase in case loads is directly traceable to broken homes caused in many cases by liquor but we are not sure how many." Mr. O'Brien feels that liquor could very well be partly to blame for the increase in case loads but also family reverses, living conditions such as crowded housing could be instrumental in turning persons to alcohol to forget their troubles.

Teenagers, Alcohol Consumption and Open Outlets

We regret to inform that although many high officials have been interviewed all were reluctant to be quoted on the subject. Our findings do show however that the consumption of liquor among teenagers is increasing.

The dangerous places are dances, stags, different party occasions and wedding receptions. Midnight dances and barn dances held Saturday night till midnight is bad.

Alochol Education

The unfavourable result of alcoholism has been presented to you. The question is what should be done in Manitoba to deter this rapid growth in the consumption of alcoholic beverages and attendant problems.

The Bracken Commission recommended that "The government conduct a vigorous campaign against alcohol to encourage abstinence for minors and discourage excess by others.

That instruction concerning alcohol is integrated into public and high school courses rather than taught as a special course.

That teachers be trained at Normal School and in the faculty of Education in the subject of alcohol as well as the techniques of alcohol education.

That a director of alcohol education be appointed for the province and that he be empowered to co-ordinate alcohol education at all levels.

That the services of the Alcohol Education Service and Committee on Alcoholism and related organizations continue to be utilized.

That the A.E.S. in recognition of its services, continue to receive government grants to further its work.

The recommendations of the Liquor inquiry report have been implemented in several ways.

Two full-time instructors are engaged in class room work in both rural and urban schools.

Teachers College students receive a course of lectures covering the basic principles of the series on alcohol education and also lectures on Rehabilitation, and Alcoholics Anonymous.

Films are frequently used at all levels of instruction. These are very carefully prepared by the most famous educational film producers.

In preparation for this survey a number of provincial council women visited class rooms and observed the methods, material, student reaction and quality of teaching.

All accounts were favourable and most were enthusiastic.

Teaching techniques were good. The material first class, and

student co-operation was a delight to see. All agreed that the subject was better handled by a devoted and trained specialist, than by an indifferent teacher. All observers expressed the desire to see more time given to the subject, a half hour period of instruction left no time for discussion. Also, all believed there were not enough instructors available to make sufficiently frequent visits to all schools.

Every observer felt that alcohol education should begin in much lower grades to be truly effective.

The urgency of these recommendations is pointed out by well publicized statistics, 70% of Canadian Adults drink alcoholic beverages at some time or occasion. That there are 250,000 problem drinkers in Canada. 12,000 in Manitoba; that these problem drinkers are the cause of other serious social, economic and family problems. That 66 2/3 % of these problem drinkers started between the ages of 12 and 20 years. That out of some 5,270 students interviewed in Manitoba schools 70% stated they had already tried alcohol in some form.

We recommend the engagement of more specially trained persons for instructors.

We recommend that every affiliated organization of the Councils of Women send observers to see for themselves.

Alcohol and Traffic Accidents

Dr. W. Penfield, former Director of the Neurological Institute of Montreal, was reported in the Winnipeg Free Press, May 19th, 1959, as saying: "The plagues of the middle ages were no more a hazard than the plague of traffic accidents of the present time, taking an enormous toll of life. The problem of the doctor is to save the life or the mind of the person injured in these accidents. Head injuries, a common form of hurt received in traffic accidents, are increasing." He said, "Public information is the best way of coping with these reckless drivers."

People must be educated to the necessity of not taking any liquor when they drive. It is in this field that the women of our province can play a vital role.

Synopsis of President's Report—Barbutt F. Smith. Pres. 1961

The reorganization of our work, brought about at our last annual meeting—by the acceptance of our new revised constitution with its fine statement of purpose and objecives, by the change of our name from Manitoba Temperance Alliance to Alcohol Education Service (Manitoba), and by the change of our fiscal year to coincide with the calendar year—has resulted in a significant advance to our total work. The period for which this report is being made is the nine months from April to December 1960.

We have been understaffed. This has been rectified to some degree.

Our expenses have risen steadily due to expansion of program, and to higher operating costs of goods and services.

Much of the crime, and social problems in the province are intimately related to alcohol. We invite all concerned citizens to share with us these major personal and social problems of our day which are the direct result of the misuse of alcohol.

REPORT ON CHURCH RELATIONS COMMITTEE—Highlights

- Committee sponsored the Institute on "Counselling Alcoholics and Their Families" on April 25, and did a good service to the community—some 40 persons attended, and benefitted greatly from the leadership of Rev. John E. Keller, chaplain with the Lutheran Welfare Society, Minneapolis, Minn.
- Some of the materials mailed from the A.E.S. office to church groups and ministers included — (i) packets of literature about moral responsibility for safe driving sent to 300 ministers prior to Safe Driving Week, December 1-7, 1960; (ii) sermon, "It's Our Problem", sent to ministers of the Manitoba Conference, United Church of Canada.
- Interest in the A.S.M. School of Alcohol Education was fostered and bursaries awarded to several leaders at the Indian and Metis Friendship Centre in Winnipeg.
- Plans for Institute on "The Church and Alcohol Education" on February 27, 1961, with Dr. Albion Roy King as speaker.

I hope you have gained something from this rather sketchy report which I have drawn from a volume of lengthy reports.

Sunrise Lutheran Camp

HRUND SKULASON

The summer is over and once again the season is over for the Sunrise Lutheran Camp, a successful season with a good average attendance. Unfortunately so few of our pastors were available because of the heavy duties in their pastorates, as religious training is an essential part of the leadership training program.

Beautiful sunny weather prevailed most of the time making everything so much easier. Voluntary help made it possible to have registered nurses in charge as well as craft leaders and hostesses. I wonder if all of you good people realize the tremendous work being done by a comparatively few people. The running of a camp like this requires a lot of work, and being human we see best the things that go wrong and the facilities that are missing to lighten the work such as the washing machine, a fridge that does not meet the necessary requirements and a lot of other things people dream about but have no financial means of obtaining.

When we think about it those things are not important. What is of greatest importance is the fact, that the general public is aware of the importance of the good work being done there in spite of mistakes and differences which characterize all our human endeavours.

This summer I met the youth of our communities and I am proud to say that they impressed me very much. What an opportunity, and what a challenge to the leaders and instructors to know that they have a chance to lead them onto the paths of successful living. That my friends is our task. Send your children to camp and teach them the value of learning to live together in peace and harmony in spite of differences of opinions. Teach them to value the religious training that very able men are giving, because life is not all fun and games, and they will become leaders in their respective communities given the opportunity of coming year after year to a Leadership training camp.

Sunrise Camp is a unique and fascinating place. The outward appearance is not spectacular, being only a well-arranged cluster of white buildings with red roofs, surrounded by tall spruce and poplars on three sides and a view of the lake on one side. The fascination is purely physical. What appeals so strongly to the senses is the peace and quiet that reigns there. One can stand alone in the midst of fifty to sixty children and hear the rustling leaves whisper the benediction. "The peace of God which passes all understanding be with you all." In the evening after a strenuous day, when all is quiet once more, you are enveloped by that same peaceful hush, and the troubles of the day are washed away leaving the spirit free to wander. To mind come the thoughts of the women and men who first dreamt the dream of a Leadership training camp many years ago; a dream that has now become a reality in a small way, because much is yet to be done; a vision of a few to lead and inspire the youth of our land; teaching them the way to peace and prosperity.

One of the greatest lessons in life is to learn to take People at their best, not their worst: to look for the divine, not the human in them; the beautiful, not the ugly: the bright, not the dark: the straight, not the crooked side.

Kvenfélagið Baldurbrá Immanuel safn.
BALDUR, MAN.
Fundir fyrsta miðvikudag í hverjum mánuði.
Minningarsjóður Kristjáns Jónssonar til líknarstarfs.
Forseti .... Mrs. B. Magnússon
Vara-forseti .... Sína Anderson
Skrifari .... Mrs. Árni Björnson
Féhirðir .... Anna S. Johnson

Kvenfélag Fríkirkjusafnaðar
BRÚ, MANITOBA
Fundir fyrsta fimtudag í hverjum mánuði.
Blómveigasjóður til líknarstarfs.
Forseti .... Mrs. Clara Johnson
Skrifari .... Mrs. Rebe Anderson
Féhirðir .... Mrs. Paula Johnson

Kvenfélagið Freyja
GEYSIR, MAN.
Fundir fyrsta fimtudag í hverjum mánuði frá Apríl til November.
Forseti .... Guðrún Gíslason
Skrifari .... Sólrún Eyólfson
Féhirðir .... Dora Friðfinnson

Kvenfélagið "Björk"
LUNDAR MANITOBA
Fundir fyrsta föstudag í hverjum mánuði.
Blómveigasjóður Thordar Backman til líknarstrafs.
Forseti .... Anna Byron
Skrifari .... Mattie Sigfússon
Féhirðir .... Björg Howardson

Kvenfélag Selkirksafnaðar
SELKIRK, MAN.
Fundir haldnir einu sinni í mánuði.
Forseti .... Mrs. E. Vigfússon
Skrifari .... Margaret Brydges
Féhirðir .... Clara Hinrikson

Kvenfélag Glenborosafnaðar
GLENBORO, MAN.
Fundir fyrsta fimtudag í hverjum mánuði.
Forseti .... Leola Hallson
V.-forseti .... Edith Presunka
Skrifari .... Emily Oleson
V.-skrifari .... Doreen Bjornson
Féhirðir .... Nelda Johnson
V.-féhirðir .... Bernice Young

Womens of Calvary Lutheran Church
SEATTLE, WASH., U.S.A.
Meetings 2nd Wed. of each month.
Forseti .... Kristbj. Sturlaugson
V.-forseti .... Steina Johnson
Skrifari .... Emily Kristjanson
Féhirðir .... Ethel Vatnsdal
Eve. C—Mrs. Dorothy Rempher
Day C—Mrs. Norma Neilsen

Kvenfélagið Fjólan
MORDEN, MAN.
•
Embættiskonur:
Forseti .... Julia Fournier
Skrifari .... Guðrún Thomasson
Féhirðir .... Ólavía Gillis

Kvenfélag Herðubreiðar-safnaðar
Langruth, Man.
Fundir fyrsta miðvikudag í hverjum mánuði.

Forseti....Mrs. A. Hildebrand
Skrifari....Mrs. V. Bjarnarson
Féhirðir....Mrs. O. Oddson

Kvenfélag Frelsissafnaðar
að GRUND í ARGYLE
Fundur haldinn fyrsta þriðjudag í hverjum mánuði.

Forseti....Mrs. R. Rowlings
Skrifrai....Mrs. S. Arason
Féhirðir....Mrs. C. Helgason

Kvenfélagið Stjarnan
ARNES, MAN.
Fundir Fyrsta miðvikudag í hverjum mánuði.

Forseti....Mrs. Magnús Einarson
Skrifari....Mrs. Jóa Thorkelson
Féhirðir Mrs. Leifi Hallgirmson

Kvenfélag Árdalssafnaðar
ARBORG, MANITOBA
Fundir fyrsta fimtudag í hverjum mánuði.

Forseti....Mrs. S. A. Sigurdson
V.-forseti....Mrs. Th. Johannson
Skrifari....Mrs. J. Vigfússon
Féhirðir....Mrs. J. B. Johannson

Kvenfélag Bræðrasafnaðar
RIVERTON, MAN.
Fundir þriðja fimtudag.
Heiðursmeðlimir:
Mrs. Julia Hokanson
Mrs. Margaret Thorbergson
Heiðursforseti Mrs. H. Hallson
Forseti....Mrs. Kristin Olafson
Skrifari....Mrs. O. Anderson
Féhirðir....Mrs. R. Benedictson

Kvenfélagið "Sigurvon"
Husavick, Manitoba
•
Forseti....Mrs. Laura Holm
Vara-forseti
Mrs. Thura Thorsteinson
Skrifari Mrs. Evelyn Sigurdson
V.-skrifari....Mrs. Della Holm
Féhirðir....Mrs. Steina Martin

Kvenfélagið Ísafold
VIDIR, MANITOBA
Fundir fyrsta miðvikudag í hverjum mánuði.

Forseti....Mrs. Thrúða Floyd
Skrifari....Mrs. Gladys Olson
Féhirðir....Binna Jóhannesson

Kvenfélagið "Undína"
HECLA, MAN.
Fundir einu sinni í mánuði.

Forseti....Sesselja Sigurgeirson
Skrifari....Mrs. Helga Johnson
Vara-skrifari
Mrs. Ingibjörg Sigurgeirson
Féhirðir....Lovísa Bell
V.-féhirðir....Kristjana Jones

THANK YOU!
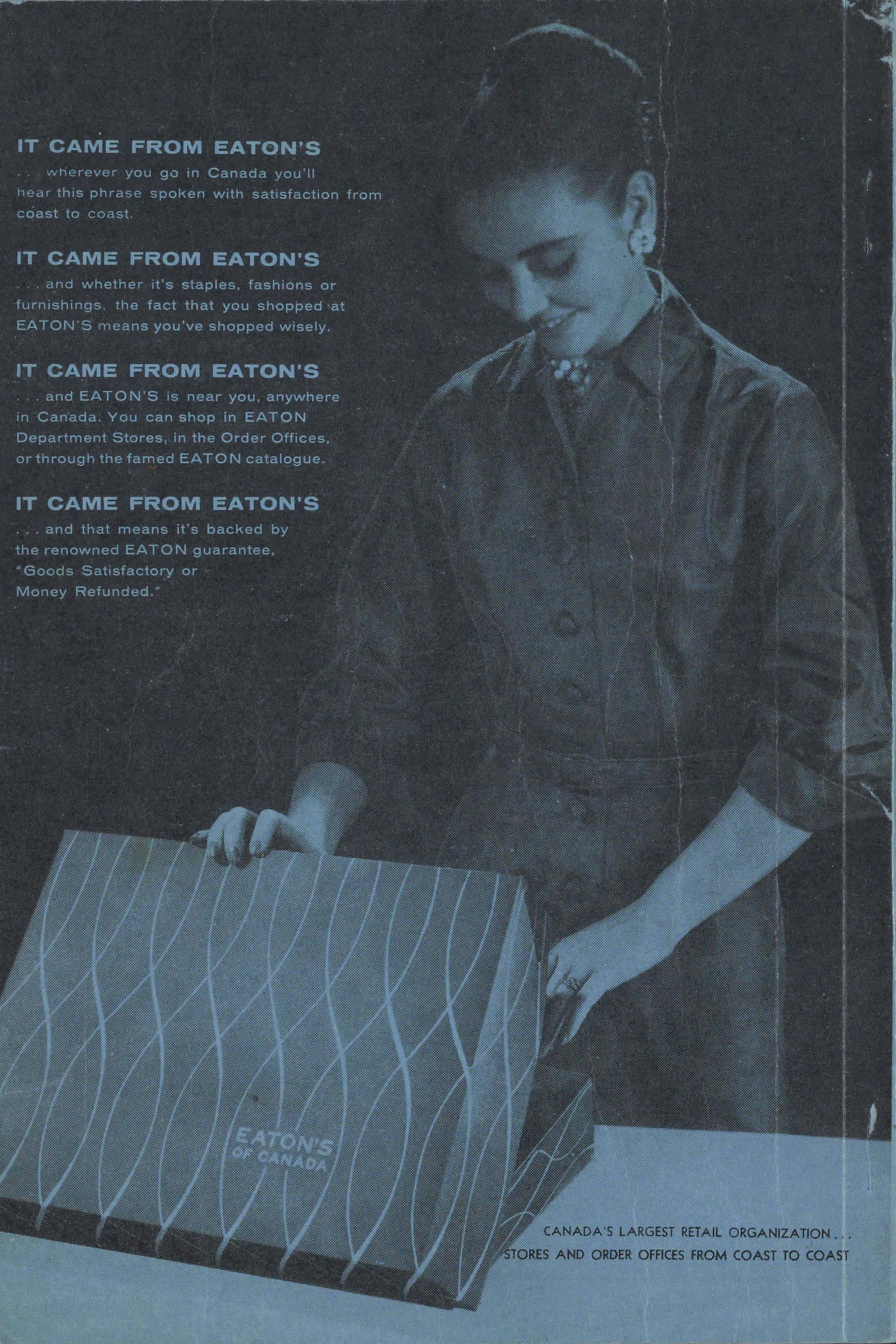
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